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**THE WORLD MISSION
OF THE
CHRISTIAN RELIGION**

THE WORLD MISSION *of the* CHRISTIAN RELIGION

BY
WADE CRAWFORD BARCLAY



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PREFACE

ADVANCE has been made by many churches in recent decades in consciousness of need for a trained leadership, both ministerial and lay. Particularly is this true regarding those forms of service central in the program of the local church, the teaching and preaching of religion. Today as never before in the course of Christianity in America it is generally recognized that preparation and training are essential. No longer can it be said that teaching in the Church School is "anybody's job." Almost equally wide is the recognition that in training for leadership and teaching clear and worthy conceptions of the message and program of the Christian religion constitute an essential element. Hence a need for books on the subject for use in the leadership training agencies of the churches. In answer to this need, and in response to the invitation of those administratively responsible for the program in one of the major denominations, this book has been written.

No claim is made for exhaustiveness of treatment of a great subject. The limitations of a textbook to be fitted into an exactly planned program are rigidly defined, both as to scope of subject matter and length. The author is keenly conscious of these limitations, which account for conciseness and brevity of statements on important phases of the subject, and the entire omission of other phases.

The religious and social situation, in many of its aspects common to all nations and races, brings into sharp focus certain meanings and functions of the Christian religion which, if religion is to serve the present age, must be given immediate serious attention. Teachers must be conscious

of the great social and economic issues of the present-day world and must know what their religion has to say concerning them. This conviction is the justification offered for the prominence given certain subjects which hitherto have received scant treatment in leadership training textbooks.

Increasingly in recent years the importance has been realized of making a leadership training course something more than the study of an assigned textbook. More and more, procedures have been followed which involve investigation of problems of members of the group and utilization of a more or less wide range of resources. With this in mind the author has suggested, preceding each chapter, various lines of exploration under the head "For Exploration and Discussion," and through the medium of somewhat extensive notes, and bibliographies, included in an appendix, has indicated sources for wider reading and study.

Thanks are due a number of friends for suggestions on the outline and content of the book; more especially to my daughter, Gwen Barclay, for aid in assembling material; to Frederick C. Eiselen; and to the members of the staff of the General Board of Christian Education of the Methodist Episcopal Church, South, particularly C. A. Bowen and O. L. Simpson, for critical reading of the manuscript and numerous valuable suggestions. Gratitude is also expressed to authors and publishers for permission to use quotations of copyrighted material.

WADE CRAWFORD BARCLAY.

EVANSTON, ILLINOIS.

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PRAYER FOR THE COMING OF THE KINGDOM

"O CHRIST, thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words; but we have forgotten their meaning, and thy great hope has grown dim in thy Church. We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood? . . . Our Master, once more we make thy faith our prayer: Thy kingdom come! Thy will be done on earth!" Amen.¹

—WALTER RAUSCHENBUSCH.

¹ From *Prayers of the Social Awakening*. Copyright, The Pilgrim Press. Used by permission.

I

A PRELIMINARY EXPLORATION

I. EXPLORATION OF EXISTING CONDITIONS

1. Problems of leaders and teachers
2. A test of opinion
3. Some discernible causes

II. THE WORLD THAT IS TO BE

1. Has religion an assured place in the world?
2. A world of persons
3. A world of values

III. THE PRICE OF SPIRITUAL LEADERSHIP

1. A deepening Christian experience
 - (1) Modes of personal living
 - (2) Habits of devotion
 - (3) Personal attitudes
 - (4) Intellectual habits and attitudes
2. Widening intellectual horizons
 - (1) New conceptions of truth
 - (2) New applications of the gospel
3. More fruitful Christian service

"The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it" (Matt. 13: 45-46).

"Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness . . . Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace."—"The Jerusalem Meeting of the International Missionary Council," Vol. I, *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*, p. 401.

FOR EXPLORATION AND DISCUSSION

1. Prophetic voices from the East and from the West agree that the world is in a period of turmoil in which strong forces of disintegration are at work. In a widely published article, E. Stanley Jones says, "Everything is breaking up. Everything will have to be made new. After what image? That is for the younger generation throughout the world to say." In a similar vein, E. A. Steiner, in *Religion and Life* (1932, p. 598), says: "The world is in confusion and turmoil as in the time of Paul. The old order is passing away, a new world is gestating in the womb of time. It may be born tomorrow." What evidences occur to you of the truth, or in disproof, of these statements?

2. In an article in *World Service News* (May, 1932, p. 13), Paul Hutchinson says: "We have come, whether we like it or not, into a period in which the life of mankind is to be revolutionized. The thing that has already happened in Russia is no more significant than the thing that is happening in the Kraals of South Africa. The return of village India to the handloom means no more than the spectacle of nearly ten million Americans battering in vain at the gates of our mass production factories. It is all part of one developing world crisis, out of which new social arrangements, new institutions, new ideals and ambitions will come. Utterly changed they will be, I am sure; but the form that the change will take is as yet impossible for anyone to discern." What significant social changes of which you are conscious have taken place in our nation within recent years?

3. Consider the religious beliefs and practices of several persons with whom you are intimately acquainted. What significant changes seem to you to have taken place in their lives within the period of your acquaintance with them?

4. To what extent and in what ways do you consider our national welfare, especially in its moral and religious aspects, to be bound up with that of other nations? Do you agree with the following statement of Oscar M. Buck, *Report of Foreign Missions Conference*, 1932, p. 215: "We are committed now to a new world order that is to be for all continents, all races, all nations, all classes, all ages and for both sexes of our human kind. There is no going back. Our bridges are burning behind us. Safety lies ahead if it lies anywhere." Why, or why not do you agree?

I

A PRELIMINARY EXPLORATION

"THIS is a day in which nations are being reborn ; when men are attempting achievements in every realm of human effort that stagger the imagination. . . . Everywhere, a new world and a new human order are in the making. If we are able to any degree to promote the process of this making, what is our religion worth if we do not seize the opportunity?" So reads in part an address to the Church released over their own signatures by a group of religious leaders.¹

EXPLORATION OF EXISTING CONDITIONS

Neither the idea that the world must be made over nor the experience of a world in the process of remaking is new. The prophets of the eighth century before Christ lived and voiced their prophetic messages in a period when civilizations were crumbling and empires were being lifted off their hinges. The concluding book of the Christian Scriptures is a vision of "a new heaven and a new earth." Every great social and religious reformer, as every great prophet and evangelist, from the first century to the twentieth, has been possessed with a burning purpose to contribute at some point in some way to the building of a new world. The real issues with which teachers and leaders in the work of the Church today are confronted are represented by such questions as these: What part is religion to have in the present-day remaking of the world?² What kind of a world would a truly

Christian world be? In terms of our possible participation, what is involved in creating and developing such a world?

PROBLEMS OF LEADERS AND TEACHERS.—In a class of mature leaders and teachers, on the message and program of the Christian religion, in a school of professional leadership training, the leader expressed the conviction that unless the study centered in the experiences and needs of the members of the group little of major importance would be achieved. He then raised the question whether the members of the class had faced problems, either in their own thinking or in their experience in working with others as teachers, upon which they hoped light might come through their study and discussion. He suggested that informally and with the utmost frankness such difficulties should be listed. The following were suggested:

1. A general lack among Christian people of interest in, and even prevalence of indifference to, the propagation of the Christian religion. Most people are not deeply concerned that others should become Christians, or unite with the church, or that missionaries should be sent to other lands.

2. A lack of clear, strong convictions as to what is essential in the Christian faith or as to what constitutes its basic elements. What does it mean to be a Christian? is a question to which no unanimity of answer is given by Christians.

3. Uncertainty as to the uniqueness of the Christian message.

4. Is the Church in America sufficiently Christian to be justified in sending missionaries to other peoples?

A PRELIMINARY EXPLORATION

5. Doubtless missions accomplish great good but how can the expenditure of large sums of money and of great effort in work abroad be justified when Christian work is so much needed at home? Would it not be better to convert America before trying to convert the world?

6. Lack of faith in the vitality and power of the Christian message.

7. What has the Christian religion, and the Church, to say about the sins of our present economic order? One of the great missionary leaders of our time, William Paton, says: "There can be little doubt that the un-Christian nature of the Western industrial system is one mighty argument in the mind of the non-Christian world against the validity of Christianity." Does the Christian religion have an ethic of such a character and of sufficient dynamic to recreate the economic order? Or is Christianity so completely part and parcel of the social and economic order (the so-called "capitalistic system") of the West that it is incapable of recreating it after a more just and humane pattern?

8. A strong and growing nationalistic sentiment seems to be very prevalent among Christian people. What is the demand of the Christian ethic in international relations?

9. Has the Christian religion a solution for the problems of interracial relations? If so, what is it?

10. Are there values inherent in the Christian religion deprived of which the non-Christian peoples of the world cannot attain to the richest and fullest life of which they are capable? If so, what are these values and how can they be communicated?

How many of these problems, listed by this group, are

problems which you, yourself, have faced? With which of them have you been confronted in questions raised by others?

A TEST OF OPINION.—As a means of aiding in determining whether the preceding problems represent real difficulties, it is suggested that the reader try the following “true and false test.” The list has purposely been made broader in scope than the preceding statement of problems.

After reading each statement thoughtfully, mark in the left margin your judgment of whether it is true or false, or whether you are doubtful. If convinced that the statement is true, place a T in the margin preceding it; if convinced that it is false, precede it with F; if doubtful, place a D in the margin.

1. The chief purpose of the Christian religion is to give comfort, consolation, and inner peace in the sorrows, perplexities, and trials of this present life.

2. Persons who are sincerely Christian cannot conscientiously engage in war.

3. Decreased giving to missions is a result of economic conditions more than decline in vital faith.

4. Christianity is at present so closely identified with the economic exploitation of Western capitalism that its wide acceptance by intelligent persons in the Orient cannot be expected.

5. The business of preachers and missionaries is to preach the Gospel and leave to others the change of political, social, and economic conditions.

6. For each race its own religion is the best.

A PRELIMINARY EXPLORATION

7. Courses on Christian citizenship for young people should teach that America is a Christian nation.

8. More interest in the spread of Christianity is manifested by members of the churches than formerly.

9. The religion of Jesus has unique values not possessed by any other religion.

10. Secularism, not any other religion, is the chief opponent of Christianity today.

11. Christians have nothing to learn from any other religion.

12. Race prejudice and the attitude of race superiority manifested by Christians is a strong influence toward making Christian missions ineffective.

13. Human nature cannot be changed; therefore the abolition of war is impossible.

14. Such problems as the prevention of war, international peace, economic justice, and the evils of industrialism are issues with which religion has no relation.

15. Since American Christians have more than enough to keep them busy in placing their own house in order they have no call to concern themselves with the social and religious needs of other peoples.

16. The map of the world may be divided geographically into Christian and non-Christian areas.

17. Our attitude toward people of other races as reflected in our immigration laws and other legal and social restrictions based upon race is in accord with the teachings of Jesus.

18. Christianity loses in its influence and power by recognizing values in other religions.

19. In the world-wide confusion prevailing today Jesus

stands before men greater than Western civilization and greater than the Christianity commonly known and practiced.

20. Because of native ability and superiority the white race is destined permanently to dominate world affairs.

21. A lack of interest in the propagation of the Christian religion reflects a decline in the spiritual experience of the Church.

SOME DISCERNIBLE CAUSES.—A company of Christian workers, meeting as a discussion group, listed the following in an attempt at analysis of the problems of Christian teachers and leaders, and of root causes:³

1. Modern science, and the widespread adoption of the scientific method, have undermined the authority of religion. By large numbers of people religion is no longer regarded as authoritative in the same sense or to the same degree as formerly. Many question whether religion has not had its day and must now give way.

2. Certain theological motives formerly widely influential in the propagation of religion, both at home and abroad, in the minds of many people no longer operate. An example is the belief in a future hell to whose eternal fires all will be condemned who do not know or accept the Christian religion. No adequate motives have been developed to take the place of those which have ceased to operate.

3. Development of critical judgment, with a keener and deeper consciousness of the weaknesses and deficiencies of our so-called Christian civilization, is a significant factor. Many people are no longer convinced of the superior quality of our culture and of our social and

political institutions. Questions are raised in their minds by such facts and factors as the prevalence of poverty; crime and widespread disregard of law; dishonesty and theft in business; inferior quality of products and goods which are extravagantly advertised; graft and corruption in politics and the prevalence of the spoils system.

4. Doubt exists, even among Christian people, of the adequacy of the Christian religion to overcome the frailties and sins of human nature. Our nation has a background of Christian tradition. This being true, the Christian religion has a better chance among our people than in a non-Christian country. If it has not proven its power to make us truly Christian what reason have we for believing that it can succeed among people with a non-Christian inheritance? Concretely, has the Christian religion power to overcome selfishness and to uproot greed?

5. Many Christian people question whether the Christian religion is unique among the historic religions of the world, as formerly believed. The study of comparative religions, and of the history of religion, as conducted in recent years, has carried the appreciation of other religions so far as to lead many persons to doubt whether the Christian religion is necessary for peoples who now adhere to some of the other historic faiths.

6. The spread of democratic principle has contributed in various ways to the existing situation. The right of political self-determination of peoples and nations, as widely proclaimed following the World War, has carried over to the area of religious belief and practice. There has been a reaction against what sometimes has been called "forcing our religion" upon other peoples. Missions have

been condemned by some as "wholesale proselytizing." The tendency in some countries toward the development of "national" churches has been interpreted as a protest against, or as making unnecessary, missionary activity.

7. The secular way of life has undermined religious experience. The Christian mission is an outgrowth of the Christian experience. Secularism has done away with religious devotion, prayer, the sense of fellowship with God, and the consciousness of obligation to share the Christian experience. Whether resulting from a materialistic philosophy, or being merely a contagion of conduct, secularism destroys any deep sense of responsibility for carrying the Christian religion to others.

8. In recent decades great new issues have emerged which have diverted attention from Christian missions and drained off interest and support. A generation ago the Christian missionary enterprise was the one great outreach of the churches. More recently temperance and prohibition, international relations, and world peace, have come to the fore in reading, public discussion, agitation, and personal effort. The result is the broadening of interest and less intensive effort.

9. There is widespread lack of information and appreciation of the fruits of the Christian religion. The effects in personal and social living are not easily assessed. There are no adequate instruments of measurement or available tests of results. Even such effects as may be readily observed are not generally published. The fruits of religion in life are not "news" for the modern sensation-seeking newspaper or popular magazine. Most church members are illiterate as regards accurate knowl-

edge of the scope, extent, and results of Christian world work.

Which of these alleged causes of the existing situation have consciously affected your thinking? To what extent have some or all operated in the thinking and attitudes of others whom you know?

THE WORLD THAT IS TO BE

That today's world is a welter of warring forces and of conflicting opinions few will dispute. All is in ferment. Nothing seems to be settled, nothing determined.

Like all generalizations, this of course has its exceptions. For some people both within and without the churches everything is settled. Their minds raise no questions. For them there are no disputed areas, no controversial issues. Their lives run in fixed grooves, with no turns to the right or to the left. If perchance they overhear a question they wonder that it should be raised but they are ready with a final dogmatic answer. If by any means a problem happens to be presented to them it can have but one solution, that which they inherited from tradition. These people are not few in number, and many of them are good. For the most part they are respected, and deserve respect. But they are asleep and will not be awakened from their slumber. They are not living in today's world but in an unreal world inherited from the dead past.

HAS RELIGION AN ASSURED PLACE IN THE WORLD?—Will religion continue in the future to influence thought and action? "Religion will have no place in the new world that is in process" is the prompt reply of those, and

they are not few, who have ceased to believe in religion.

There is nothing *new* in that some men, both learned and unlearned, disavow religion. But it is important that religion has been discarded by many of our contemporaries. There are some who go so far as to hold that "all over the world the awakening masses are either irreligious or anti-religious to an extent previously unknown in history." ⁴ Certain it is that throughout the Orient the ancient religions have lost much of their power over the thoughts and customs of vast multitudes of people, and this is far more true of the younger generation than of the older. Nor is this loss of influence confined to the Orient and to the non-Christian faiths. The orthodox State churches of Europe and the Near East have been buffeted by revolt, some have suffered almost total eclipse, all have lost prestige. As for America, who can regard the situation with complacency? In many quarters a militant unbelief scorns the churches and all other religious institutions, and even denies validity and value to religion itself, a condition only surpassed in seriousness by the indifference and lack of vital religion manifested by many within the membership of the churches.

On the other hand, there is much in the contemporary scene to stimulate hope as to the future of religion. Not long ago science and religion were active and bitter antagonists. Today, attitudes of friendly appreciation and helpful co-operation are widely prevalent among both scientists and religionists. Re-enforcement for religion is coming from several fields of science. Eminent biologists and physicists have revolted against shallow and

barren views of the universe and life as mere mechanisms. One statement may be taken as typical of many. "Our universe is not outside of God, and the universe is the progressive manifestation of God. This is the basis of religion; and however often religion may be buried in mistaken theology, it will return in ever clearer form to guide and inspire humanity as it has done to such a great extent in the past, in spite of the baseless superstitions which have often been associated with it."⁵ Similarly from psychologists, astronomers, and geologists come declarations that religion must be recognized as having an important place. Nine well-known British and American scientists collaborate in a volume entitled *Has Science Discovered God?* Substantial agreement is expressed concerning the future of religion: "Research in the last few years has conferred on religion a dignity, a richness, an expanse it never had before."⁶

A WORLD OF PERSONS.—Today, as never before, it may be asserted with confidence, "the world" means *our human world*, a world of persons. For centuries "the world" was defined in geographical and political areas. Boundaries of sea and mountain range, of racial and political divisions, separated mankind into sharply defined units. The record of the first Christian "foreign missionary" call reads, "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."⁷ From that day the penetration of the Christian gospel has been thought of very largely in geographical and racial terms. In America the advance of the church has been "across the Alleghenies"; "into the wilderness"; "following the Northwest trail"; "the mission across the

tracks"; "a mission to the Negroes"; "work among immigrants." Abroad the call has been "to Africa"; "to India"; "to China." Today, while geographical and racial areas have not disappeared from view, a new consciousness of the significance of relationships of individuals with individuals, of groups with groups, and of races with races, has gripped the minds of men everywhere.⁸ No longer is the Christian mission exclusively or even predominantly thought of in terms of the geographical expansion of Christianity. Instead it is primarily interpreted in terms of the domination of the Christian spirit and Christian ideals in the relationships of parents with children, of neighbor with neighbor, of employer with employee, of owner with tenant, of seller with buyer, of one racial group with another within the same community; of nation with nation; of race with race; of one Christian group with another; of the Christian religion with non-Christian religions. The new world that is to be is a world of new relationships of persons.

A WORLD OF VALUES.—Again, the term "the world," more than in the past, in the minds of clear-thinking people, means a *realm of values*, a world of values.⁹ Through long periods "the world" has meant the material world. The world of things has seemed to be the real world. Now among many of the more thoughtful there is coming to be an increasing realization that reality pertains to moral, ethical, and spiritual values far more than to material things. This is by no means a newly discovered truth. It is essentially the same thought which the apostle Paul had in mind when he wrote to the Corinthian Christians, "For the things which are seen are

temporal ; but the things which are not seen are eternal.”¹⁰ While the truth itself is not new, a new and clearer consciousness of the significance of values has become commanding in the minds of many persons throughout the world.

To many of those promoting it and of those giving their lives to it Christianity has been closely identified with the establishment of institutions, the founding of churches, the development of ways and means of organization and administration. Progress has been gauged by statistics of things which can be counted and measured—statistics of church membership and even property increase. Recent years have seen a marked reaction against such estimates of progress. Instead it is recognized that there are truer measures of real progress, and that the strongest opponent of the Christian religion is the secular habit of life which treats life as eating, drinking, satisfying the physical passions, and accumulating property—a way of living rooted in a materialistic philosophy. The new world that is to be is a world in which human values will be predominant.

THE PRICE OF SPIRITUAL LEADERSHIP

To be prepared to exercise spiritual leadership during the period of change through which the world today is passing requires willingness and purpose to meet a stern challenge. The study and discussion involved in the serious pursuit of a leadership training course are significant activities whose values often are underestimated. But more is involved than study and discussion, passing prescribed tests and receiving credit.

At the beginning of the Christian era Jesus confronted those who would engage in the service of the coming Kingdom with stern demands: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."¹¹ "Whosoever doth not bear his cross, and come after me, cannot be my disciple."¹² "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"¹³ Again, today, at the beginning of a new era, he who would be a teacher and leader in the company of Christ must have strong determination, the spirit of adventure, courage, and self-sacrifice.

A DEEPENING CHRISTIAN EXPERIENCE.—Preparation for spiritual leadership involves, first of all, a deepening of Christian experience. The enrichment of personality is of primary concern, and unless there is real enrichment of personality, the so-called "preparation" or "training" is superficial and, most likely, concerns the mere matter of the mechanics of leadership. One means of deepening religious experience, and making it more real and vital, is rigorous self-examination.

Modes of personal living.—Do we have a desire to live in needless luxury? Do we cherish a love of ostentation? Do we either covet wealth or cringe before it? Have we become the slaves of material possessions? Do we cultivate the satisfactions of simple living? Do we hold all our appetites in subjection, practicing moderation in all things and subjecting ourselves to rigorous self-discipline?

Habits of devotion.—Do we maintain faithfully, in ways we have found by experience most satisfying, the practice of the presence of God? Do we set aside some time

regularly every day for prayer and spiritual meditation? Do we make the most fruitful use for our religious experience of the reading and study of the Bible and other religious literature, both prose and poetry? Is religion becoming to us constantly a more indispensable element in living—more natural, spontaneous, serviceable, fruitful?

Personal attitudes.—Do we possess the spirit of Jesus in all our attitudes and relationships with other people? Do we have respect of persons in terms of wealth, or class, or race? Have we really learned the meaning of Jesus' declaration, "Whosoever of you will be the chiefest, shall be servant of all."¹⁴ Do little children love us and old people believe in our sincerity?

Intellectual habits and attitudes.—Do we engage in rigorous intellectual discipline, in reading and study that stimulate thinking and tax our powers, or do we tend to become intellectually lazy and indolent? Do we possess humility of mind, readiness to be convinced of mistaken ideas?

WIDENING INTELLECTUAL HORIZONS.—Preparation for spiritual leadership involves a broadening, deepening, and enriching of the intellectual life. For some, courses of training have involved no more vigorous mental exercise than confirmation of their presuppositions, their inherited notions, and their prejudices.

New conceptions of truth.—Are we open-minded? Do we cultivate the capacity for new ideas? Possessing strong, positive convictions of our own are we yet prepared to revise these convictions in the light of new evidence or hitherto unconsidered factors? Do we realize that truth is many-sided, capable of different forms of

statement, and constantly needs reformulation in the light of new knowledge?

New applications of the gospel.—Are we earnestly seeking to discover new meanings and implications of the gospel? Considering the underprivileged and disadvantaged masses of mankind—the poor, the low-caste, the dispossessed, the slum dweller, the man of color—are we seeking to discern what the more abundant life, which is the privilege of every man under the gospel, would mean for them? Are we seeking to apply the principles of our religion to business, commerce, industry, and international relations?

MORE FRUITFUL CHRISTIAN SERVICE.—Are we prepared to translate feeling and conviction into action? As the way becomes clearer before us are we determined to walk in it at whatever cost to ourselves? As our horizons widen and we discover new meanings in the gospel are we prepared to undertake the ministry of this gospel in courage and utter loyalty in teaching, in preaching, in personal influence—in whatever ways of service are open to us?

The old order is breaking up. A different world is in the making. Whether the new order is to be preceded by a period of chaos, the domination of militarism with widespread suffering, bloodshed, and class war, depends upon the service of a vast number of clear-visioned men and women of fearless courage and single-hearted devotion. The great need is not for more persons of exceptional gifts, so much as for a larger number of ordinary persons who make heavy drafts upon the available resources of moral and spiritual power. To all who have

pledged themselves to his service the challenge of Jesus comes in some such terms as these to pay the price of leadership. These are not days for complacent, compromising discipleship. The time is at hand when to serve Jesus means to enter upon a way of life more adventurous, more courageous, more self-sacrificing than any other known to mankind.

II

THE WORLD NEEDS RELIGION

I. UNIVERSALITY OF RELIGION

II. PROPOSED SUBSTITUTES FOR RELIGION

1. Science as a substitute for religion
 - (1) Contributions of science to human welfare
 - (2) Science offers an incomplete interpretation of the universe
 - (3) Science lacks the dynamic necessary to make it a saving power
2. Education as a substitute for religion
 - (1) Service of education to religion
 - (2) Education the instrument of religion, not a substitute for religion

III. FORCES ALLIED AGAINST RELIGION

1. Secularism
 - (1) Power and attractiveness
 - (2) Vulnerable nature of secularism
2. Communism
 - (1) What is communism?
 - (2) Evaluation of communism

IV. THE TESTIMONY OF EXPERIENCE

1. Religion gives meaning and worth to the universe and human life
2. Integrates personality
3. Supplies dynamic
4. Aids moral recovery
5. Extends horizons
6. Controls material influences and forces
7. Provides stimulus for social advance
8. Offers comfort and consolation in life's trials
9. Supplies sense of relationship with the divine

"All of us, I presume, more or less are led beyond the region of ordinary facts. Some in one way and some in another, we seem to touch and have communion with what is beyond the visible world. In various manners we find something higher which both supports and humbles, both chastens and transports us."—F. H. BRADLEY.

FOR EXPLORATION AND DISCUSSION

1. By whom and in what ways have you known religion to be challenged? Be specific.

2. Consider the quotation from F. H. Bradley on the preceding page. Could this be said of all persons whom you have known?

3. In discussing the far-reaching revolutionary changes which are taking place among the four hundred million people of China, Dr. Hu Shih characterizes one phase of the revolution as follows: "(1) In regard to traditional customs we must ask whether or not they have any value today. (2) In regard to the traditionally handed down teachings of our saints, we must inquire whether or not they are adequate for us now. (3) Toward conventional forms of belief and action we must ask, 'Is it necessary to accept them as right because they are accepted by the majority?'" Are any or all of these questions being asked by American people today? If so, by whom?

4. What does science tell us concerning the meaning of our existence? What guidance does it offer concerning objectives for which we should strive?

5. Principal MacKenzie of Bombay, speaking at the Jerusalem Meeting of the International Missionary Council said: "I would rather have a man who bows down before a daub of red paint or a stone, than an educated man who has nothing but materialism and is satisfied with it." Do you agree or disagree? Why?

6. Characterizing our civilization as predominantly materialistic and acquisitive, Raymond Fosdick, said in a public address: "There is not a spiritual leader whose judgments we profess to revere . . . to whom our acquisitive civilization would not be anathema . . . Socrates would riddle it with scorn; Plato and Aristotle would dismiss it as unworthy; Jesus of Nazareth would have none of it; [nor] Confucius, Buddha, or Lao-tze." Wherein do you disagree with this statement, if at all?

7. Quoting Matt. 6: 32 in the Moffatt translation, "Pagans make all that their aim in life," Halford E. Luccock, in *Preaching Values in New Translations of the New Testament*, says: "Here is Jesus' definition of paganism—it is the great preoccupation with things—with food, clothing, and drink . . . the toughest, deadliest, and everlasting enemy of his gospel and way of life."¹ Another name for this pagan way of life is "secularism." As you think of the community in which you live what do you consider to be the most subtle influence against religion? What evidences do you find of the dominance of the "pagan" way of life?

8. What is the explanation of the strength of communism? Why is it spreading so rapidly throughout the world?

9. What, specifically, are the values you have realized from religion? In what specific ways has it helped other people whom you know? Of these you have named, which are universal values?

¹ *Preaching Values in New Translations of the New Testament*, Halford E. Luccock. Copyright, 1928. The Abingdon Press. Used by permission.

II

THE WORLD NEEDS RELIGION

RELIGION has never had its own way in the world. Ever it has had its enemies. Always there have been skeptics, unbelievers, atheists. But today religion is challenged in new ways and from new quarters. Yesterday's answer to the unbelievers of yesterday constitutes no adequate reply to today's challenge to religion.

If the world has no need of religion obviously the Christian religion has no world mission. The question, Is religion outgrown? therefore must be frankly and fairly faced by advocates of the Christian world enterprise.

The challenge to religion takes two principal forms. One says that religion is no longer needed because the modern world has found substitutes which are more significant and useful. It belonged to the earlier stages of human development. It once rendered a worthy service, but it has been superseded. Religion is not opposed; it is simply to be permitted to die from indifference and neglect.

A second form of challenge is less generous. It does not merely neglect or despise, but more or less definitely opposes religion. Religion, it asserts, is a form of superstition whose effect is harmful. As such it should be destroyed root and branch.

UNIVERSALITY OF RELIGION

To the modern challenge it is not a sufficient answer to say that religion in some form has always and everywhere

existed among men. What always has been need not always continue to be. Nevertheless the fact is significant and should be recognized.

The history of religion is the history of religious man. Always religion in some sense has been everywhere present. However it may be in the future, in the past to be human has meant in some manner and measure to be religious. Religion has been as universal as human speech, as omnipresent among men as aspiration and longing, as grief and tears, as the sense of value and the judgment of worth.

Religion, in other words, is not something superimposed upon men by some external power or influence. It is not an importation from without into human society. Man as a religious being has manifested religious characteristics. As a religious being he has made religions, even as exercising the power of speech he has made languages, or as following his social impulses he has constituted various forms of social organization. So far as man's past history is concerned there has been no form or branch of racial development which has gone on separated from religion. The capacity for religion and the tendency to be religious have been phases of being human. Even this is an understatement. Man not only has a capacity for religion. His past would seem to demonstrate that normally he is *bound* in some degree to be religious.

There have been of course many individual exceptions. Individually men always have been widely differentiated in capacities and interests. Just as always there have been unsocial individuals, and persons who have been partially or wholly lacking in some other of those inner urges which to be human is to possess, so have there been individuals

wholly indifferent to religion in any form. Yet these individual exceptions do not invalidate the fact that universally mankind as a whole has been religious.¹

PROPOSED SUBSTITUTES FOR RELIGION

Despite the fact of the universality of religion in the past, in our modern world substitutes are seriously urged.

SCIENCE AS A SUBSTITUTE FOR RELIGION.—The modern world bows at the shrine of science. Without doubt, throughout the world, both East and West, science has become the predominant intellectual influence. Few there are among the educated who are disposed to dispute its sway. Many, and at present undoubtedly an increasing number, are so impressed with its achievements and so devoted to its method that they more or less vaguely conceive it to make religion unnecessary, and believe that ultimately science will displace religion.

Contributions of science to human welfare.—Science has placed all mankind in its debt. There is no man so isolated or so poor that he is not in some way indebted to science. Discovery, invention, experimentation, demonstration—the instruments of science—have recreated the world. They have banished age-old plagues, brought incurable diseases under control, mitigated pain, and prolonged life. They have created new wants and devised new ways of satisfying old desires. They have turned darkness into light, and spread warmth throughout the world. They have brought into existence innumerable machines which have wrought startling changes in human relations and in the form and extent of human labor. By means of modern machines one man can do the work of thousands and two can make the work of ten thousand

unnecessary. They have increased not only the means of production but also multiplied productivity to a point where it is possible for the world to make the transition from an economy of want to an economy of abundance. For the first time in the history of mankind, through the service of science material abundance and even luxury have been brought within reach of the masses.

Science offers an incomplete interpretation of the universe.—Science has added immensely to the sum total of human knowledge. It has acquainted us with the globe on which we live and to a vastly increased extent with the universe of which we are a part. It is ceaseless and determined in its search for the last item of verifiable knowledge. But it has limits beyond which, *as science*, it cannot go.

The proper area of science is tested knowledge. The basic method of science is experimentation, testing of results, revision of formula or thesis, verification by retesting, acceptance of what has been thus verified or demonstrated. It is not strictly true to say that science is without a scale of values. It has its recognized values and its own philosophy of value. Its values are those which attach to and grow out of the scientific method—such, for example, as coherence and uniformity. But there are vast realms of recognized value outside of the area of science and not to be classified under any of its categories. Goodness is an example. Beauty is another. These are just as real aspects of our universe as those elements which science weighs, measures, counts, and tests. Yet the instruments of science are capable neither of observing nor measuring these and other intangible values. Nor does science as such possess the capacity of declaring specific

qualities of living either beautiful or good. It lacks ethical standards of value. Because of these limitations science can neither give a complete account nor an adequate interpretation of the world of persons. Indeed in recent years eminent scientists themselves have been leaders in declaring that a merely "scientific" interpretation of the universe is an incomplete interpretation and that we can neither fully know nor most fruitfully utilize our world unless we go beyond science and the scientific method. The scientist at his best, in truth, often exemplifies in his life qualities and attitudes which far transcend anything his method is capable of producing. It is by virtue of these attitudes and qualities of character that he renders his supreme service to humanity. Noguchi, the Japanese physician, by his rigorous and exact scientific method discovers the germ of yellow fever and thereby makes a contribution to human knowledge of immense value. But the self-sacrificing devotion, refusing to count the cost, freely laying down his life, which he exhibits is a transcendent value not inherent in science as such, without which his discovery might never have been verified.

Science lacks the dynamic necessary to make it a saving power.—Science offers in its own name no patterns for ideal living and no ends for which we should live. It supplies neither moral ideals nor dynamic.

Science has served religion and has yet much service to render. Religion should make even larger use of the scientific method. But religion needs science no more than science needs religion. Certainly science is no substitute for religion—for the interpretation of the universe which enlightened religion offers, or for those qualities, attitudes, and values which have ever in greater or less degree con-

stituted intrinsic elements of religious living.²

EDUCATION AS A SUBSTITUTE FOR RELIGION.—In the modern world education has attained a pre-eminence never before known. For the first time in history the idea of universal education has laid hold of the minds of national leaders as a compelling ideal. For the first time the hunger for education has become a compelling passion in the minds of vast multitudes of the world's youth. For the first time education has become conscious of its own powers and asserted its claims as a sufficient instrument of personal development and advance of world civilization. While there has been no widespread purposed assertion of intent of substitution of education for religion, *practically* in the thinking and loyalties of large numbers of people education has become such a substitute.

Service of education to religion.—Education has served religion largely and in vital ways. What are some of the most clearly recognized ways?

Utilizing the scientific method, education has made war upon credulity and superstition in religion. The religious man often has found it easy to be the uncritically credulous man. To many scholars religion and blind credulity have seemed to be inevitably associated. And the scholar has not been without ground for this association. Similarly, religion and superstition have been associated. Much of the world's religion has had a large admixture of superstition. The catalogue of so-called "religious superstitions" is a long and disconcerting list. Even in its higher forms religion has seldom, if ever, been wholly free from adulteration by superstition. Illustrations come to the mind of every thoughtful reader. Education is the foe of superstition. To the extent that religion has recognized

the value of the scientific method, incorporating its spirit and making use of it, religion has been enabled to purify itself of superstition, and rid itself of its incubus.

Too often, particularly with uneducated people, ignorance has been accepted as the handmaid of religion. Among the members of our Protestant churches today there are those who seem to feel that a religious quality attaches to ignorance and even that there is some intrinsic antagonism between religion and learning. "Simple faith" in the minds of many people connotes an unlearned faith. Witness the long, tragic warfare between religion and science, one aspect of which has been stubborn opposition of many people in the name of religion to scientific discovery and to practice based upon scientific experimentation and knowledge.

Education has greatly modified the dependence of religion upon miracle. Religion has immensely profited by a growing realization through a long period that it is not dependent upon miracle either for its demonstration or its propagation. Education making clear, as it has, the fact that we live in a universe in which order and law prevail has been a principal means in this process.

Education has helped to impart increasing ethical insight to religion. While it has not been as fruitful as it should have been in this regard, it has to some degree re-enforced the prophetic element in religion in the development of ethical insight and sensitiveness.

Education has many forms and methods, representing widely variant educational theories. When one expresses a judgment concerning the service of education to religion the question, What kind of education? is in order. In general terms, however, it may be said that a strong trend

in modern educational theory is in the direction of a form of education which more and more lends itself to the fulfilment of the Christian purpose.

Education the instrument of religion, not a substitute for religion.—To set religion and education in opposition, the one over against the other, as has sometimes been done, is a serious mistake. They are not mutually exclusive. Education always is purposive. Always it is both consciously and unconsciously influenced by ideals. Always it operates with ends in view. When these ideals and ends are supplied by religion education becomes religious, the free servant of religion or the adopted instrument of religion.

So great has been the demonstrated service of education to religion that religion in modern times has entered into a new alliance with education. In no area is this partnership more clearly evidenced or more consciously acknowledged than in the field of Christian missions. Everywhere the Christian mission has gone schools have been established.

Even more than this needs to be said. Education is not only the *useful* instrument of religion as demonstrated by practice; it is the *indispensable* instrument of religion. When the conception of education widens beyond the conscious, formal methods traditionally associated with the term, as it has widened in the thought of present-day educators, the necessary and inevitable dependence of religion upon education for propagation becomes evident. In this wider sense of the word all religions use education in self-propagation. The more advanced religions supplement simple, informal means to a greater or less extent with all of the refined, tested, creative methods which they are

capable of enlisting in their service. They well know that without education religion cannot advance.

Indispensable as education is to religion, it cannot displace religion. It is only the instrument. Religion is of value both for what it does for man and for what it is. In its higher forms it incorporates within itself, as a part of its being, values which are intrinsic and eternal. The values of education are instrumental. It is of worth because of what it does, of the service which it is capable of rendering.

FORCES ALLIED AGAINST RELIGION

There are certain other forces influential in the present-day world, more or less closely allied with science, and all more or less affecting education, which are strongly antagonistic to religion. Their influence is not so much in the direction of substituting for religion as in doing away with religion. Among these forces are :

SECULARISM.—By secularism we mean *the secular way of life* as contrasted with and opposed to *the religious way of life*.³ Every age has had representatives of the secular spirit; some of them men who have made great contribution to human thought and social welfare.

Secularism has flourished alike in the Orient and in the Occident both in ancient and modern times, but it exhibits a dominance and arrogance in contemporary times without parallel in any earlier period. Because of its subtle, pervasive character it is today the most deadly opponent of all religion.

Power and attractiveness.—Secularism is deeply entrenched in contemporary thinking, customs, and institutions, and has many re-enforcements ready to respond to

its summons for defense. Its present power is exhibited not so much in the philosophies of scientific naturalism and of materialism, and in the psychology of mechanism, of which it is to a considerable extent an outgrowth—for these are more and more discredited both by science and education—as in the arrogant, ruthless, pagan materialism which is the controlling spirit of wide areas of business, industry, commerce, and political international relations.

The appeal of secularism is strong because it is an appeal to the natural pride and desire of the human heart. In one of the forms of contemporary humanism it asserts the supremacy and self-sufficiency of human nature. Men have no need of God, it declares; God has not created man, man has created the gods; having created them he can dispense with them; man himself is the supreme being in the universe—the ultimate in the creative process. Above and beyond him there is nothing.

The appeal of secularism to pride and to the sense of self-sufficiency is supplemented by an appeal to desire. A prevalent factor is a naturalism which defies physical desire. Man, it is declared, being an animal in his origin and function, attains his highest estate through expression of his animal nature; nothing desired is ugly or evil; the only way to conquer temptation is to yield to it; only repression is hurtful. License is asserted as a matter of right. Never during the Christian centuries has this enemy of religion had wider currency than during the last third of a century.

Vulnerable nature of secularism.—Much has happened in recent years to undermine the attack of secularism on religion. Many of its advocates have been disillusioned. The Great War, which came so near proving to be the

suicide of civilization, quickly followed, after a brief interval of apparent recovery, by a period of unparalleled chaos in which many of the gods of commerce, industry, finance, and politics not only proved themselves to be blind leaders of the blind but, far worse, venal and corrupt, has shattered the bubble. Never has man's opinion of his own self-sufficient power and wisdom suffered more rude or rapid deflation than during the past two decades. Multitudes still follow the secular way of life but with many the bold, blasé, confident antagonism to religion has lost much of its cocksureness and aggressiveness.

COMMUNISM.—The newest contender against religion is communism. While in popular thinking communism is identified with the Soviet régime in Russia, it is by no means confined to Russia. It is world-wide in its sweep and is steadily increasing in numerical strength and in influence in widely separated nations. Its advance cannot be stayed by mere denunciation nor by police power. It must be taken seriously, evaluated for those significant elements which it contains, and met on the basis of calm reason and judgment.

What is communism?—Unlike science and education communism is both a philosophy and a method. As a philosophy, communism (i. e. Marxism, or Marxian communism) is a form of materialism which asserts the omnipotence of physical forces—that the determining factor in human life and social advance is economic. "The mode of production in material life," wrote Karl Marx, the founder and chief prophet of modern communism, "determines the general character of the social, political, and spiritual processes of life." It is unqualifiedly hostile

to religion, contending that religion is based wholly on superstition and without personal or social value.

As method, communism is a system of social organization, international in its theoretical scope, involving common ownership of the means of production and of the products of industry, theoretically designating large powers to small political units, and subordinating the individual to society. In practice it is strongly militaristic and imperialistic.

Communism is virtually a secular religion—that is, religion minus a deity. Disavowing religion and denying its validity and worth, it manifests characteristics which justify classifying it as a secular religion.⁴

Evaluation of communism.—Certain ideal and practical values may be clearly discerned in communism. It knows no distinctions of race or color. It represents effective organization and discipline. It successfully promotes certain cultural values—education, recreation, home life for workers on a stable, increasingly ample economic basis. It recognizes equality of the sexes. But these values are very largely nullified by denial of individual liberty, the ruthless use of force, its doctrine that the end justifies the means, its atheism and warfare against religion.⁵

However serious the inroads communism may make upon religion, it would seem that its defects are such that it can never become a satisfying substitute for or permanently banish religion.

THE TESTIMONY OF EXPERIENCE

The experience of mankind testifies to the need for religion. Not only has religion been a universal fact of experience, historically speaking, but many of those to

whose lives education and science have made their maximum contribution are most pronounced in their expression of need for religion. In every age, it may be said, as a rule the more exalted the man in personal ideals, in moral character, and in intellectual acumen, the more deeply has he felt his need for religion. This is even more true today than in the past. Certainly never since the rise of modern science and modern education has there been a time when so many men of outstanding scholarship—educators, physicists, biologists, chemists, astronomers—in unqualified terms have given expression to positive religious convictions.

Mankind's need for religion is most conclusively shown by the values which men have derived from religion. What religion has done for men it is capable of doing. The ends which religion has served in the lives of men represent mankind's need for religion. Religion, the experience of humanity testifies:

GIVES MEANING AND WORTH TO THE UNIVERSE AND HUMAN LIFE.—From the beginning of man's self-conscious life upon the earth he has sought a satisfying answer to the question, What is the meaning of my existence? Wherefore was I born? To what end do I live? Apart from the answer of religion there is no satisfying answer to this, which is both the earliest and latest question of the human spirit.

Some of the mind's questions science goes a long way toward satisfactorily answering. *How* did I come to be? the inquiring mind asks. In exact, particular terms science explains. *What* am I? the mind persists. Again science answers, but this time with a less complete and less satisfying explanation. *Why* am I? comes the final question.

Before this question science is dumb. It has no answer. But of all three queries this is the most persistent and compelling. It will not down. It thrusts itself again and again into the center of consciousness: Why? If one finds no satisfying answer to this question, if he becomes convinced that life has no meaning, cynicism and despair take up their abode in the heart, and zest and power for the moral struggle are lost. Religion affords an answer to this question. The religious person finds life meaningful and worthful. The more sincere, intelligent, and devoted his religion the more meaningful and worthful life seems to him. Life has many significant satisfactions. To all of them religion contributes added meaning and worth.

INTEGRATES PERSONALITY.—The child early exhibits various and conflicting trends of behavior. As he grows older these conflicting tendencies may become more marked and their outcomes more serious. If they persist in adult life the individual may become a divided self, a split personality. Or the lower impulses may gain complete dominance, with accompanying moral and spiritual disintegration. The need in every life is the resolution of inner conflicts around a unified objective, the organization of all the powers of the self around some great purpose. Psychology describes this process as the integration of personality. To supply a purpose, an objective, sufficiently commanding to become a permanent integrating center is a function of religion.

There are various ways in which the forces of a life may be integrated. While religion is not the only way, it is one of the most universal, and certainly one of the most enduring. Its purpose deepens, its objective grows in significance with the passing years.

SUPPLIES DYNAMIC.—The completely unified life is the life of power. The resolution of inner conflicts not only conserves strength but gives added energy.

A dominating purpose gives dynamic to life. Religion supplies such a purpose.⁶ In so doing it awakens latent energies, releases dormant powers, and stimulates the more effective functioning of both mind and heart.

More than they need food for the body, persons need an inner source of strength, a reserve of power upon which they may draw both for day-by-day living and for emergencies. Religion provides this inner source of power.⁷

AIDS MORAL RECOVERY.—No person lives long in this world without facing moral defeat. "Man," says Robert Louis Stevenson, "is not destined to succeed; failure is the fate allotted to all." However unwilling we may be to agree with such pessimism regarding human endeavor, we must agree that moral failure is writ large over many of the pages of the record of human conduct. "All have sinned, and come short of the glory of God."⁸ Religion, only, offers the cure for sin. Religion gives assurance that the past can be conquered. Religion offers forgiveness for sin. Religion aids moral recovery. And in rendering these services religion exercises a function peculiar to itself. Nothing else can do all that religion does. Conversion is not exclusively a religious phenomenon but religious conversion is unique in its results.

EXTENDS HORIZONS.—Religion extends life's horizons. Man's journey through life from the cradle to the grave is brief and uncertain. To the ancient adage modern science has little to add. But religion extends the journey to infinitude. Man, says religion, was not born to die.

His life is more than mere bodily existence. The spirit of man is immortal.

Religion also gives breadth to life. It widens man's interests and extends his horizons beyond the narrow range of his selfish concerns. The religious man lives in a larger world than the man into whose life has entered none of the broadening influence of religion.

CONTROLS MATERIAL INFLUENCES AND FORCES.—Religion is the only force that seriously attempts to hold material influences in check. Science has tremendously increased the power of material forces but it has created no corresponding controls. One of the great questions of the vast new world which science has created is, Has man created forces greater than he can master? The answer to this question is affirmative unless man successfully invokes the ideals and the dynamic of religion to aid and empower him for the struggle. As through the long past religion has been the most potent form of idealism among the masses of the people, so in this new age mankind must depend upon religion to empower idealism in its new conflict with materialism.

PROVIDES STIMULUS FOR SOCIAL ADVANCE.—Religion is needed to inspire and re-enforce social progress. Not always has religion rendered this service. Sometimes it has not only failed to produce seers, but has been used as an instrument of reaction to block progress. Often, however, when social progress has been registered it has been religion which has given vision and insight to its leaders, inspired their interest and devotion, and served as an unfailing source of courage and faith in ultimate triumph.

Recent history affords more than one example of social

idealists who have become bitter, hopeless cynics. Investing time, effort, and substance in social adventure, for a time they persevered bravely only to find themselves thwarted, baffled, defeated by the viciousness, cupidity, and greed of other men. Finally, despairing, they have given up the struggle. Social idealism sorely needs the re-enforcement of faith in a power beyond ourselves working for righteousness if it is to endure in the long and oftentimes seemingly hopeless struggle.

OFFERS COMFORT AND CONSOLATION IN LIFE'S TRIALS.—Through all the ages religion has been man's unfailing source of comfort in the sorrows, disappointments, and afflictions which are the common lot. Recent years have given new proof of this essential office of religion. Poverty, loss of positions to which conscientious workers have given the best years of their lives, dispossession from homes into payment for which people have poured the wages for long years of toil, loss of savings through the manipulation of trusted officials, the breakdown in morale of relatives and friends—in countless numbers of lives these experiences have caused persons to seek for reassurance and renewal of hope and courage. But these experiences and others like them are not new. They are old. From the beginnings of human life on the earth uncounted millions of human beings have been hungry, cold, disinherited, defeated, betrayed, bereft. "Man's inhumanity to man has made countless millions mourn." Natural disasters, manipulated devastations, the ravages of death, constitute the long, tragic tale of human grief and tears. Through it all man has needed and still needs religion—needs religion not merely as a way of escape.

though from some experiences escape is absolutely necessary, but as a source of inner renewal and power to overcome.

SUPPLIES SENSE OF RELATIONSHIP WITH THE DIVINE.
—The supreme function of religion, that which gathers up within itself all the lesser functions which have been named, is to supply a realization of union with the Divine source and support of all life. The distinguishing function of religion in contrast with that of education, science, philosophy, ethics—any and all of the cultural influences and activities in which men engage—is to impart a realization of vital, sustaining, renewing relationship with the superhuman Person and power of the universe.

The need for religion endures. Man is religious because he is human. As I hunger and thirst because my physical being demands food and drink, so I aspire and long and strive because it is of the essential nature of my moral and spiritual being so to do. The declaration of the Psalmist is the voice of universal human nature yesterday, today, and forever, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." ⁹

III

THE RELIGION THE WORLD NEEDS

I. THE RISING TIDE OF WORLD DEMAND

1. A larger freedom
2. An ample physical basis for life
3. Wider, deeper learning
4. A sure basis for conduct
5. Better basis of human fellowship
6. Search for Reality

II. RELIGIONS AND HUMAN NEED

1. Religions possess common values
2. Values quickened and enriched
3. Limitations of historical Christianity
4. The best in religion required

III. THE RELIGION OF JESUS

1. Jesus is his religion
2. Universal in outlook and significance
3. Exalts human personality
4. Takes account of elemental needs
5. Enforces love as the supreme law
6. Demonstrates the brotherhood of man
7. Unique in its ethical character
8. Reveals God
9. Offers salvation from sin
10. Provides an adequate dynamic
11. Visions an ideal social order

IV. THE CHRISTIAN PROGRAM

1. Conversion
2. A family society
3. Enlistment in service

"In this world, bewildered and groping for its way, Jesus Christ has drawn to himself the attention and the admiration of mankind as never before. He stands before men as plainly greater than the Christianity that the world has come to know. Many who have not hitherto been won to his Church yet find in him their hero and their ideal. . . . Against this background and in relation to it we have to proclaim our message. Our message is Jesus Christ."—"The Jerusalem Meeting of the International Missionary Council," Vol. I, *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*, p. 401.

FOR EXPLORATION AND DISCUSSION

1. In his letter to the Christians at Philippi, Paul says: "My God shall supply every need of yours . . ." (Phil. 4: 19). Make a list of the needs of a few persons whom you know intimately which you believe to be supplied by the Christian religion.

2. A missionary in China writes: "I am finding the response to the Christian message wonderful in the section of China in which I am working. The appeal of Jesus is met more than half way by the ordinary country people who find in him the answer to their deepest needs—assurance of the love and care of a heavenly Father and the ideals of daily living and human relationships which give them courage and the incentive to try to live and do their best under conditions which otherwise would fill them with fear and discouragement." Whom among your acquaintances have found these same values in their religion?

3. E. Stanley Jones in the introduction to *The Christ of the Mount* says: "One day [in India] I was addressing an audience of Hindus and Moslems . . . interpreting the Sermon on the Mount. Before me sat two C. I. D. men, secret service police, taking down short-hand notes . . . to be sent to the government to see if anything seditious could be found. A Christian government sends agents to find out if the Sermon on the Mount is seditious! It is!"¹ What in the Sermon on the Mount might be construed as *seditious*?

4. Many intelligent and serious people, oppressed by the moral and social evils which are so flagrant and widespread today, are asking, Has the Christian religion failed? One answer is, Yes, the Christian religion has been tried and has proved ineffective. Another, Christian religion has never yet been thoroughly tried on a wide scale. With which of these statements do you agree? Why?

5. When Gandhi was asked by a Christian missionary leader what was needed to make Christianity a part of the national life of India he replied: "I would suggest to you four things: (1) All you Christians, missionaries and all, must begin to live more like Christ. (2) You must practice your religion without adulterating it or toning it down. (3) Put your emphasis upon love, for love is a central thing in Christianity. (4) Study the non-Christian religions more sympathetically to find out the good that is in them, in order to have a more sympathetic approach to their peoples." What comment do you have on Gandhi's counsel?

6. In *The Impatience of a Parson*, H. R. L. Sheppard says, "The truth is that Christendom refuses to take Jesus Christ seriously. It is devoted to him, but it does not know what to do with him, and it does not believe that a religion founded upon his Father-God and his standards could meet the practical demands of this very complicated world."² What evidences can you give to substantiate or to disprove this statement?

¹ *The Christ of the Mount*, E. Stanley Jones. Copyright, 1931, The Abingdon Press. Used by permission.

² *The Impatience of a Parson*, H. R. L. Sheppard. Copyright, 1928, Harper & Brothers. Used by permission.

III

THE RELIGION THE WORLD NEEDS

THE world changes but the need for religion endures. Conditions of living change, but in every condition man needs religion. No satisfying substitute has been found. Religion survives in the world because in it men find values which are found nowhere else.

It is necessary to distinguish between religion and religions. One may speak of the universality of religion, but of the religions none is universal in the sense of having gained universal acceptance. Not only are there numerous religions; within a particular religion in some cases there are wide differences. What religion meets the world's needs?

THE RISING TIDE OF WORLD DEMAND

Mankind is not satisfied with present conditions of existence. An increasing consciousness of elemental needs, common to all races and peoples, is rapidly becoming world wide. Even the more primitive peoples of the world deeply feel these needs and are becoming more and more articulate concerning them.

A LARGER FREEDOM.—A deepened desire for a larger freedom and an increasing striving after it is apparent throughout the world. The desire for freedom is not new in human history. In every age in some form it has been manifested. It has had part in inspiring every great change in human relations. It has undergirded every

great migration in human history. It was the moving force that led our forefathers to break with monarchy and to organize a republic. Once again the ancient passion is stirring the depths of human nature throughout the world. Both men and women, and all races, are moved by it. One phase is the demand of women around the world for emancipation and equal opportunity with men. Another is the demand of peasants, for unnumbered generations held in serfdom, for social and economic release. In China four hundred million people are affected by a revolution, basically social and economic, which has already continued for three decades and in all probability will continue with force unabated for many years to come. In India a vast population of depressed people are engaged in a unique non-violent revolution to achieve a new freedom. A large part of the population of Africa have suddenly become self-conscious, with growing determination of self-assertion and establishment of a status in which their rights will be respected. Throughout Latin America a succession of revolutions has testified to a developing spirit of rebellion against economic serfdom and arbitrary, oppressive, oligarchic political rule. Within our own nation a widespread spirit of discontent is finding expression in increasing demands of industrial and agricultural workers for a larger measure of control and a fairer share of the fruits of their toil.

AN AMPLE PHYSICAL BASIS FOR LIFE.—A basic element in the rising tide of world demand is for a more ample physical basis for life. So long as the masses of men knew that the world supply of food and material goods was insufficient to satisfy the hunger of mankind

and provide abundance for all, many were content to suffer. Now conditions are changed. Through the service of science and the machine the great transition has been made from a world economy of want to an economy of abundance. No longer is there excuse for hunger, cold, and privation. Capacity for production of food and goods has outrun necessity. The consciousness of this fact has become world wide. Men demand as their right a more abundant material life than their fathers before them have had.

WIDER, DEEPER LEARNING.—The new world demand does not exhaust itself in material expression. The mind even as the body seeks emancipation. The life of humanity reveals no more striking phenomenon than the new interest in learning and the world-wide demand for schools and education. In every nation of the world, education is also the growing concern of governments. The explanation is twofold: a conviction on the part of statesmen and political leaders that the ends of society and of government can be more surely attained through education than by any other means, and from the masses of the people a popular demand for education which will not be denied.

A SURE BASIS FOR CONDUCT.—The new world demand has an ethical element. The old moral sanctions, based everywhere upon authority of one kind or another, for multitudes of people have lost much of their force. The passion for freedom has penetrated the realm of conduct and many have mistaken liberty for license to do anything prompted by their instinctive desires. An alarming feature of today's life is the widespread prevalence of moral laxity, manifested in a score of ways, illustrated

not more strikingly in increase in crimes of violence and in acts of dishonesty, than in breakdown of those standards of morality which underlie the monogamous family. There is involved some element at least of honest experimentation, of search for a new basis of morals in accord with the scientific spirit of the age. Where shall a sure basis of morals be found? By what standards shall moral conduct be judged?

BETTER BASIS OF HUMAN FELLOWSHIP.—Yet another demand, based upon a profound sense of need, is for ways of living together that shall transcend the artificial barriers which so long have separated races and classes of men. Better human relationships are demanded, relationships based upon the recognition of the worth of persons as persons, which shall ignore superficial differences of color, birth, and social status. Deep in the heart of humanity has been planted a desire for brotherhood, and this desire has taken form in a purpose which has become controlling with millions of men and women to change the social, economic, and political status of their class and race and to bring into existence a social order in which no man because of inherited class or race shall be condemned to an inferior position.¹

SEARCH FOR REALITY.—Mankind is not satisfied with what it knows of God. The conceptions of deity transmitted from the past, however vital they may have been in the experience of the past, do not fully satisfy the present generation. We live in a changed world and the concepts, the convictions, and the experiences of those who lived under other conditions to many people today seem unreal. The fact that men reject the shibboleths in-

herited from a past age does not necessarily mean that they are indifferent to the vital elements in the original experience of which the shibboleths became the traditional expression.

Particularly is it true that the young—students of the East even more than the young people of the West—are asking insistent, searching questions about the moral and spiritual foundations of personal and of social life. Searching questions, asked by young people the world around are evidence of a *striving after*, a spiritual outreach of the human mind, which involves unlimited possibility of new discovery of reality and of remaking of the world after a better pattern.²

RELIGIONS AND HUMAN NEED

Religion, a universal fact in human experience, is the greatest power in the world. Science, only, seriously disputes its sway over the minds of men. Because religion rules over both the minds and the hearts of men, commanding intellectual assent and passionate devotion, it has unlimited capacity of service and of disservice. There is no intrinsic quality in religion, as such, which saves it from the imperfections, the errors, and the limitations to which human nature is liable.³ Just because religion is a phase of human experience, there is untrue religion and bad religion, even as false science and bad politics. The uncritical judgment which attaches the labels of truth, beauty, and goodness to all religion irrespective of its actual character is both unscientific and an enemy to the higher life of mankind. Religion by no means always ministers to human welfare.⁴ Men have often turned

to religion in vain for the satisfaction of deeply felt wants. Standards are essential by which what is truly helpful in meeting human need and in ministering to the higher life of mankind shall be measured.

RELIGIONS POSSESS COMMON VALUES.—The old idea popularly held that there is one true religion and that all others are wholly false is no longer tenable. All religions, it is quite generally recognized, possess some values in common. To qualify as a religion in the true sense any system must possess some form of deity. A god of some kind is indispensable. But conceptions of deity vary greatly as to number, personality, power, moral responsibility and attributes. The common value is the conviction of existence of deity and of the possibility of some kind of relationship between man and the deity. The difference is in the moral character of the god and in what he does for and expects of his subjects.

The values which non-Christian religions possess in common with the Christian religion should be freely recognized.

VALUES QUICKENED AND ENRICHED.—The great non-Christian religions, particularly Hinduism and Buddhism, are showing hospitality to new ideas and capacity for change. They are being slowly remade by the introduction of new ideas and to some extent new practices. While not without resistance, changes are gradually continuing.⁵ Acknowledging the values possessed by these religions, and their capacity for change, yet it must be said that *because of what they lack* they fall far short of meeting the moral and spiritual needs of the world.⁶

LIMITATIONS OF HISTORICAL CHRISTIANITY.—In many

ways contemporary Christianity contributes to moral idealism, to social progress, and to keeping alive a vital faith on the earth. It comforts the sorrowing, ministers to the sick, and re-enforces by its teaching many good causes. Some of its ministers are flaming prophets; some are pioneers of social reconstruction; some are great ethical teachers; many are good ministers of Jesus Christ.

But contemporary Christianity also has serious lacks. Many of its representatives tend to concern themselves more with dead issues than with the vital moral and social concerns of today's life, with the result that emphases and doctrinal controversies of former generations are perpetuated and forces and influences which are today making and unmaking character are ignored. Denominational differences which have lost all significance are continued. In many local situations the institution is made a self-regarding end in itself, rather than a means to great moral and spiritual ends. The Church often is timid. The charge is sometimes made that it "fights only on frontiers where it has nothing to lose." It permits itself to become too much identified with the social and economic *status quo*, and as a result its ethical insights are dimmed, and its protest and witness to moral principles and ideals weakened. When moral principles are at stake, too often it shows a tendency to compromise rather than run the risk of suffering financial loss and social prestige. Too many of its leaders are presenting religion to oppressed and suffering men merely as a way of escape. As Paul rebuked the Church of the first century for its sins, so must the deficiencies of present-day Christianity be clearly discerned, declared, and overcome.

THE BEST IN RELIGION REQUIRED.—Nothing less than the truest and best in religion will satisfy the needs of mankind. This is the view increasingly held by intelligent, earnest, charitably-minded Christians. They readily grant that Christianity as represented by its past and by what it is in belief and practice today suffers from serious limitations, some of which it shares with other great religions of the world. They grant that all religions have in them something of good. They believe that, of all religions, the religion of Jesus answers most fully to human need, is most satisfying, possesses the strongest challenge, and offers the greatest dynamic.

THE RELIGION OF JESUS

The religion of Jesus and historical Christianity are not identical. Christianity in its prevailing faith and practice does not fully express the principles, the ideals, and the spirit of Jesus. At a particular period of time a religion in its predominant beliefs, its institutional program, and its prevailing practice may fall short of or may be an improvement upon what that religion is in its essential principles and ideals. Only within a limited period of time and in a restricted area has organized Christianity, as yet, embodied in an adequate way the principles and ideals of the gospel. Always the religion of Jesus holds before men a goal attainable but never yet fully attained.

JESUS IS HIS RELIGION.—Jesus is more than the founder of the Christian religion; *he is* the Christian religion. The Christian religion is unique in finding God not in abstract ideas but incarnate in a person. The es-

sential Christian experience is above all else fellowship with God through Jesus Christ; it is not primarily acceptance of a set of ideas or a system of doctrine, but union with a transcendent person. This conviction is the common element in the Christian faith and experience of twenty centuries. Christ, said the great apostle of the first century "is all and in all." "What new thing did Jesus bring?" Marcion asked of Irenaeus, one of the Fathers of the early church. He replied, "He brought all that was new in bringing himself." "What have you found in Christianity which you did not find in the religions of India?" a Hindu professor of philosophy asked the Indian saint Sundar Singh. "I have found Jesus Christ," was the answer.⁷

UNIVERSAL IN OUTLOOK AND SIGNIFICANCE.—The religion of Jesus knows neither racial nor geographical boundaries. Mankind, not the interests of a nation or a race, was the concern of Jesus. God, he taught, was not the God of the Jews only, but of humanity. All men alike are the subjects of his love and his mercy. He is the universal Father. All men are brothers.

Jesus cannot be nationalized. No nation or race can lay exclusive claim to him. He is the son of man. Through the centuries his teachings have been promulgated and his religion institutionalized among Western peoples. But he belongs to the East as much as to the West. He embodies within himself both the values of the quiet, contemplative Orient and the active, dynamic Occident.

EXALTS HUMAN PERSONALITY.—Throughout all history the intrinsic worth of personality has never been fully realized. Always human life has been cheap. Men have

been despoiled, exploited, slain by tens of thousands in battles, enslaved by millions in the interest of luxury, ease, and profit, offered on the altars of greed, cruelty, and lust. Jesus supremely recognizes the significance of personality, the worth of a soul. In Hinduism the human person is not inherently or permanently worthful, is not responsible in the sight of God, is not *per se* the object of deep human concern. In Buddhism, likewise, personality in itself is not highly regarded; man is "a worthless temporary conglomerate."

Jesus' insistence on the inherent worth of man is a positive teaching of immeasurable constructive force. It is a challenge to all men to recognize human brotherhood and to labor for the development of a society in which the rights of all shall be regarded and the fullest possibilities of all shall be brought to realization. To the underprivileged and the enslaved it is a stimulus to self-respect, to claim their rights, and to strive for self-development.

TAKES ACCOUNT OF ELEMENTAL NEEDS.—The religion of Jesus takes account of the elemental needs of human nature. He "knew what was in man." His appreciation of the worth and the possibilities of personality did not blind him to the weaknesses, the limitations, the deficiencies, and the sinfulness of human nature. The yearnings, the aspirations, the hunger for a satisfying knowledge of God, the longing for human fellowship which characterize men everywhere were known to him. Equally real were the selfishness, the greed, the pride, the dishonesty, and the lust of men. Not one need growing out of the weakness or the strength of human nature but is taken account of by the religion of Jesus. Encompassing all was his bound-

less compassion. "It is Christ," writes Von Hugel, "that has made us care."

Modern learning has explored the depths of human nature. Science has vastly increased man's knowledge of man. But much of our learning does not go beyond investigation, research, discovery. Too often it exhausts itself in analysis, definition, diagnosis. The religion of Jesus concerns itself with meeting human need. He is the physician. He is the great emancipator. "Where the spirit of the Lord is, there is liberty."⁸ He gives release. He satisfies men's passion for freedom.

ENFORCES LOVE AS THE SUPREME LAW.—The religion of Jesus teaches and exemplifies love as the supreme law. "A new commandment I give unto you," said Jesus, "that ye love one another."⁹ "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."¹⁰ The letter of Jesus' commandment was not new. It had been long before recorded in the book of Leviticus, "Thou shalt love thy neighbor as thyself."¹¹ But there, and elsewhere, the law of love had been one among many rules. Jesus seized upon it, filled it with new meaning, gave it new breadth of application, and elevated it to the supreme place in religion and ethics.¹²

The significance of love Jesus exemplified in his own life. What otherwise might have been regarded by mankind merely as sentimental expression of an unattainable ethical standard was made real and obligatory by being lived. "This is my commandment, That ye love one another, *as I have loved you*."¹³ More than anything else, except possibly their readiness to sacrifice themselves for their faith, it was the simplicity, the sincerity, and the

earnestness of the disciples' love that won the world.

DEMONSTRATES THE BROTHERHOOD OF MAN.—Jesus' doctrine of brotherhood, a corollary of his teaching of the Fatherhood of God, is the statement in concrete form of the law of love. It is an extension of the institution of the family to include all humanity. Brotherhood is not an incident in the religion of Jesus; it is of its very essence, as integral an element as his teaching of God as Father, and of love as the supreme law.

In this, again, what otherwise might have been understood as merely the happy phrasing of a beautiful ideal was made vital and dynamic by demonstration. He extended the family into a beloved community in which all who shared his spirit and his purpose found themselves to be brothers. "Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother."¹⁴

UNIQUE IN ITS ETHICAL CHARACTER.—All of the great living religions possess more or less of the ethical element. The religion of Jesus is radically and dynamically ethical. The ethic of Jesus is inseparable from the religion of Jesus. The two interpenetrate, the one the other. As never before in the world's life Jesus today stands out as the ethical leader of the world. This is by no means equivalent to saying that "Jesus was merely an ethical teacher." He was far more, but he *was* an ethical teacher. His teaching, exemplified in his character and his practice, at the same time, unlike that of the scribes, consisted not in precepts but in principles. Precepts are given to be literally followed; principles are to be developed and applied. It is one of the anomalies of the Christian re-

ligion that the ethical teaching of Jesus has been that which has maintained the identity and integrity of his religion through the centuries, through all the manifold changes of doctrine and of institutional organization, and at the same time has constantly placed, and still places, creative obligation upon his followers.

REVEALS GOD.—Jesus makes God known to men. In and through himself he reveals God. He could say sincerely and without causing offense, "He that hath seen me hath seen the Father."¹⁵ The insistent, supreme search of man is for an assurance of God and a satisfactory fellowship with him. As in no other, that eternal search is rewarded in and through Jesus. He was and is the supreme revelation of God to men.¹⁶

OFFERS SALVATION FROM SIN.—Jesus was under no delusion concerning either the reality of evil or the fact of its prevalence in human nature and in society. He knew that sin is terribly real and he knew the havoc wrought by it in character and life. Unlike many moderns he neither ignored its presence, minimized its effects, nor denied its power. Yet he was not pessimistic regarding either human nature or society. As real as his consciousness of sin was his realization of the love and the power of God to save from sin. He urged upon men the way of repentance, faith, and fellowship. He assured them of God's willingness to forgive their sins.

To Hinduism and much of Buddhism the world with its moral problems and personal life marred by sin is hopeless; the only salvation is escape into a sphere of "reality" where these things have ceased to be. The Christian religion provides a means by which men may overcome sin

in their own lives and build a society in which love and co-operation take the place of selfishness and strife.

PROVIDES AN ADEQUATE DYNAMIC.—It is a matter of historical fact for which there is abundant evidence that in every age men have found in the religion of Jesus strength to overcome weakness, grace to conquer sin, power to endure suffering and persecution, the dynamic required to live the life his ideals envisage.

VISIONS AN IDEAL SOCIAL ORDER.—The Christian religion gives to the world the ideal of a just and humane social order, the Kingdom of God, in which the will of God shall be done and men shall live together as brothers. It inspires both faith in the possibility of such a social order and effort for its realization. No other religion has such an ideal. In his vision splendid Jesus stands alone among the great religious leaders of the world.

THE CHRISTIAN PROGRAM

CONVERSION.—The program of the Christian religion is twofold: The transformation of world society by the gradual reconstruction of existing systems of culture, economics, and political organization, and the regeneration of individuals. Social progress requires individual regeneration. More is involved than plans and methods of community organization and of national and international government. At the heart of social progress lies the requirement of a moral and religious process transforming the personal life of the individual.

Conversion in the Christian sense involves release from the dominion of evil into the freedom of a child of God; the enthronement of God in the heart; the re-

placement of the spirit of selfishness by the will to serve; entrance into the way of fellowship with God, and loving service of one's fellow-men. Its goal is the Christlike character and life, growing in richness and strength through continuous aspiration and earnest effort.

The Gospels present a highly personal approach to religion. Throughout their pages we are in the company of men to whom religion meant personal fellowship with God through living, loving, and serving as Jesus lived, loved, and served. His simple word to his disciples was "Follow me." His program involved little of organization. When he died he left behind no highly organized institution but he did leave a little company of men with a great experience—humble men upon whom he had deeply impressed his spirit, initiated into an abiding fellowship with God, imbued with a great conviction, and possessed with a compelling purpose.

A FAMILY SOCIETY.—The Christian program involves ways and means whereby religion, working out from its personal center, may penetrate and dominate all the relationships of life. Its ideal is a world society based upon the pattern of the family, embracing all men in a fellowship of mutual respect, love, and service.

The realization of such a program requires social regeneration—a process no less searching, rigorous, and transforming than individual conversion, and equally necessary. The idea, so widely prevalent among Christian people, that the conversion of the individual is all-sufficient to insure a Christian world is a fallacy whose influence retards the building of a Christian social order. Conviction of sin on the part of the individual *and the group*, re-

pentance, faith in God and men, and a changed social life are essential to social progress.

Jesus' vision of the Kingdom of God¹⁷ requires translation into terms of today's thought and life. The Christian program requires the development of a social philosophy and social planning. The vision must be made real in terms of meeting human needs as they exist throughout the world today; recognizing the changes required in prevailing attitudes, social and economic conditions, and political arrangements; and determining ways by which the needed changes may be made.

ENLISTMENT IN SERVICE.—In the Christian program every person has his part to perform. Living the Christian life involves on the part of every one enlistment in service in behalf of the individual and society.

IV

A FAITH FOR THE WORLD

I. THE CHRISTIAN CONCEPTION OF FAITH

1. Active, dynamic nature of Christian faith
2. Faith as belief
3. Faith as trust
4. The validation of faith
5. The supreme object of faith

II. NATURE AND CHARACTER OF GOD

1. Importance of the concept of God
2. The Christian concept of God
 - (1) A Christlike God, our Father
 - (2) God, a personal Being
 - (3) God who is love
 - (4) God who is righteousness
 - (5) God who is power

III. NATURE AND WORTH OF MAN

1. The worth of man established
2. Supremacy of personal values
3. Personal immortality demonstrated

IV. FELLOWSHIP WITH GOD

1. Religion as fellowship
2. The indwelling Spirit
3. Fellowship and service
4. The goal of fellowship

V. THE CHRISTIAN PROGRAM

1. The fellowship of the faith
2. Extension of the fellowship
3. A creative faith

"The Christianity which is to convince and bring spiritual content to thoughtful and serious-minded persons in any part of the world today must put the emphasis where the founder of Christianity himself put it from the first, namely, upon the realization and fulfillment of life and upon those methods and processes and energies by which life can be brought to its divine possibilities. . . . Stereotyped patterns of doctrine and static phrases which have gone dead should give place to a thoroughly vital message, expressed in the living forms of thought which convince and persuade the mind today."—*Rethinking Missions, A Laymen's Inquiry*, p. 95.

FOR EXPLORATION AND DISCUSSION

1. A high school girl in Malaya, daughter of Confucianist parents, for nine years a pupil in a Christian school, wrote the following statement on "My Idea of Religion": "From the earliest times, men have sought fellowship with an invisible power. This invisible power the Christian knows as God. Religion is the expression of man's attitude toward God. To satisfy me a religion should tell me my relationship toward God, and toward my fellow human beings; that God whom I worship is merciful and loving, and that He will forgive. It must take in all the races of the world, and make them realize they are called God's children; it should guide me in choosing between right and wrong, and give me help in living. The Christian religion more than any other satisfies my idea, and above all it gives us the personal example of Jesus and the Holy Spirit to guide and help us." Before reflecting on this statement write one of your own on the same subject and then compare the two. What are the essential differences?

2. In the city of Buenos Aires, capital of Argentina, is a group of statuary commemorating the revolution of 1810. Grouped about the central figure, a massive statue of Columbus, are Liberty, a woman with a torch; Learning, with an open book; two other figures struggling to uncoil the serpents of Ignorance and Superstition. At the rear, facing the past, is the figure representing Faith, sitting, holding a palm leaf in one hand and an anchor in the other, and *she is blindfolded*. Where did the sculptor get his conception of faith, thus represented? Can this be said to be in any sense a New Testament conception? How did Jesus represent faith?

3. The form of application for admission to a Christian school in Malaya to be signed by the parents includes this question: What is your religion? A Chinese father in answer to this question wrote "Confusion." Would not many Christians today, questioned as to their faith, if they were frank, be compelled to confess both vagueness and confusion of thought? What is the explanation?

4. In *Rethinking Missions, A Laymen's Inquiry*, the statement is made that in most mission fields "The preaching, the Bible teaching and Sunday school work with children have been to a very large extent built around theological conceptions" (p. 95). In your opinion does this statement hold true also for the home field? The statement continues: "However effective this method may have been in the past, for the period now before us and for awakened minds, it is psychologically the wrong approach to begin with complicated abstract doctrines, dogmatically asserted." Do you agree? Why or why not?

5. What seem to you to be the more essential elements in the concept (knowledge and understanding) of God revealed to us in the personality and teaching of Jesus?

IV

A FAITH FOR THE WORLD

FROM the beginning of time the mind of man has been concerned with great religious issues. For the most part these issues fall into three groups. One group of problems may be said to be theoretical or philosophical. They seek an answer to such questions as these: What is the nature of the ultimate Reality of the world? Where is God, and what is his relation to men? What is man, and what is his relationship to ultimate Reality? A second group of problems are somewhat less theoretical and more practical. They seek answers to questions like these: What is the nature of the good life? What is one's duty to God and to his neighbor? A third group are almost wholly practical. They ask: How can I live aright? "What must I do to attain eternal life?"¹

THE CHRISTIAN CONCEPTION OF FAITH

The religion of Jesus supplies satisfying answers to all three groups of problems. It represents in itself a synthesis of method, theology, and ethic. "I am the way, and the truth, and the life," said Jesus.² So also Paul: Christ, he declared, is both "the power of God and the wisdom of God."³ In him the questions of the race are answered. He reveals the nature of the ultimate Reality of the world. He shows in himself the nature of the good life. He makes clear by his example the way—how to attain to life.

ACTIVE, DYNAMIC NATURE OF CHRISTIAN FAITH.—Faith, according to Jesus, is not merely a passive attitude.

It is active. It is an attitude of response. It is an energetic principle. It is not mere receptivity; it is thrusting one's life out upon the basis of one's convictions as though one knew them to be really and demonstrably true. It is the continuous tendency to act creatively and constructively. It is an inner resource upon which one may draw in his purpose to do and to become. Faith involves the will. It embraces within itself choice, action, achievement. "Faith," said Luther, "is living, active, and powerful." There are no limits to its power. "If ye have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."⁴

The accord between the religion of Jesus and science is seen in the nature of faith. Science itself involves faith; it proceeds upon the hypothesis of the best that it knows, thrusting itself forward into the unknown, tackling what it does not understand, revising its procedures in the light of experience, ever confident that new meanings will be discovered, new achievements recorded.

FAITH AS BELIEF.—A secondary aspect of faith is belief. Faith develops through action but it does not stop there. It goes beyond action to an expression of conviction growing out of action, a rationalization of experience. It is thus that the creedal statements of the Christian religion have come into existence. They represent attempts to state in systematic form the meaning of religious experiences, statements which are inevitably in the thought-forms of a given age. But many of the thought-forms of every age, with the progress of experience, become out-

moded. Thus the archaic character of much that enters into the great creeds.

An inevitably lifeless and weak type of religious life results when faith, in a particular instance, becomes merely synonymous with belief, taking over uncritically some deposit transmitted from the past without direct relation to the person's experience of his world. What happens is that the person through a process of transmission and uncritical appropriation takes over beliefs *about* religion without experiencing their original meaning either in his inner life or in his practice. Such transmitted beliefs may be ever so tenaciously and zealously held but in inner content they are neither vital nor real, being nothing more than traditionalism and formalism. Productive religious beliefs arise directly out of one's own experience as the outcome of a creative faith.

FAITH AS TRUST.—Faith, in the Christian sense, has a third aspect—a trust or repose of the mind in God, an attitude of the heart closely akin to love. The gospel of Jesus basically is not a series of propositions or system of doctrine but a personal relationship, “out of which new powers, joys, possibilities flow gloriously into human life.” The life of faith is an adventure in which one projects his efforts and powers upon the universe, motivated by a purpose of love and service, believing where he cannot prove, trusting the righteousness and friendliness of the ultimate Reality. “My heart trusted in Him, and I am helped.”⁵

THE VALIDATION OF FAITH.—Ability to repeat a creedal statement, the memorization of a catechism, the willingness to subscribe without reservation to a systematic form-

ulation of doctrines—none or all are a guarantee of a vital faith. Faith, being essentially active, is validated only by sincere effort to establish all relationships on the Christian pattern—the relationship of the individual with God, of person with person, and of groups of persons with individuals and with other groups.

There is nothing in the nature of transmitted religious beliefs, as such, that guarantees either their correctness or beneficence. No one can dispute that religious beliefs many times have had terrifically evil consequences. Under the influence of religious beliefs men have waged bloody wars, prosecuted pitiless persecutions, and exhibited extreme degrees of bigotry, deceit, and cruelty. Religious beliefs times without number have caused persons to commit inhuman crimes—drown their babies in sacred rivers, mutilate their own bodies and the bodies of their offspring, burn men at the stake, commit murder in the attempt to exorcise evil spirits. The record of religious crime is one of the most revolting of all chapters of human history.

Perversion of faith in our day takes a different form. It robs the gospel of its ethical content, rebels against the application of its principles to industry and social relations, and defines religion in terms of exactness of statement of traditional doctrines. One such pious defender of the faith, who was a chief participant in the wrecking of a railroad system, devoting a part of his ill-gotten gains to the building of a theological seminary, complained, "Preachers are talking so everlastingly about this earth. I've done my best to get them to stick to the gospel, and not allow worldliness to get into the teachings of the church; but the good old preachers have gone to glory."

THE SUPREME OBJECT OF FAITH.—Faith may be directed toward a theory or faith may lay hold upon a person. The significance of faith is determined by the character of its object. Faith in theories and in propositions often is significant, even dynamic. Such faith has led to great advances in science, in social welfare, and in government. But greater even than faith in any theory is faith in persons, and greater still faith in the supreme Person. Christian faith intrinsically is faith in Jesus Christ and in the God of Jesus.⁸ It is by this faith that the world is to be remade.

NATURE AND CHARACTER OF GOD

The supreme faith of religion, as has just been said, concerns God. The vital center of religion is the relation of every activity and interest of life to the ultimate Reality of the universe.

IMPORTANCE OF THE CONCEPT OF GOD.—If one has any religion at all, what he believes about God, what is his faith toward God, matters more than anything else. Not only so, to exercise faith in a God falsely conceived may be worse than to have no religion. "For we tend to become like that which we worship. The good influence of a true faith and the bad influence of a false faith pervade all life; in a thousand sub-conscious ways faith moulds or checks both thoughts and desires."⁷

THE CHRISTIAN CONCEPT OF GOD.—Jesus makes known to us the nature and character of God.

A Christlike God, our Father.—Our God is a Christlike God. This was the faith of the early disciples and after long centuries of theological speculation it is the

faith to which modern men have returned. The New Testament has much to say about God but withal it has very little abstract speculation about the nature of God. The God of the New Testament writers is God manifest in Christ, the Deity of whom Christ is the "image" or the "impress," the God whom Jesus reveals in his fullness.

Jesus' distinctive and characteristic name for God is Father. About one hundred and fifty times in the four Gospels is he reported to have spoken of God or addressed God as Father, our Father, or the Heavenly Father. He does not undertake to prove the fatherliness of God any more than he attempts to prove that God exists. He assumes both. That God is, and that he is our Father, are as much a part of his consciousness as his own existence in the world. How much more satisfying is this to human minds and hearts than an attempt to make God known by any kind of definition or descriptive formula. A satisfactory *definition* of God will never be framed. But in the declaration that God is our Father who cares for his children with more than a father's love, men find both a reassurance which is peace and a moral stimulus.

Jesus was not the first to apply the name Father to God. But he was the first to declare that the love and care and gracious good will of God which constitute his fatherliness are the primary qualities in the light of which the whole nature of God must be interpreted. Because God is the Father of men, altogether loving, he is just and righteous in all his relations with men. Thus Jesus brought God into a new relationship with men and men into a new relationship with God.

By his revelation of God as Father, Jesus made the Deity a member of the divine-human society. He democratized God. He removed him from his distant throne as an absolute and arbitrary Sovereign. He disassociated him from the autocratic, coercive, and predatory State and incarnated him as the sympathetic, loving, co-operating God, in the social process where men strive and suffer. By so doing, says Rauschenbusch, "he not only saved humanity, he saved God. He gave God his first chance of being loved and of escaping from the worst misunderstanding conceivable."⁸

The contrast between the concept of Deity in the religion of Jesus and in the great non-Christian religions is marked. Nowhere else is there to be found anything comparable to Jesus' simple, vital, intimate, friendly concept of the divine Father.⁹

God, a personal Being.—A Christlike God, the Father of our spirits, *cannot be* other than a personal Being. Human personality, it is agreed, is an inadequate image of the divine, yet we hold that in some supreme and transcendent sense God is all that we mean when we speak of a person.

The God of the Hebrew prophets is a personal God, not an abstract quality such as beauty, justice, truth, nor an impersonal principle, but a Being of deliberate will and effective action. This personal conception of God was clarified and strengthened by Jesus in his revelation of God as Father. Only a personal Deity such as Jesus revealed satisfies the mind and heart of humanity. God, our Father, commands our love and worship. No abstract idea can be truly worshipped, and certainly no impersonal *thing* can

be said to be worshipful. No matter how beautiful or how great in a material sense a thing may be it is not capable of commanding the worship of moral creatures. India's philosophers seemingly have exhausted the possibilities in this direction in their long-thought-out, thoroughly reasoned pantheistic system. That it does not satisfy the mind and the heart would seem to be demonstrated by the fact that Buddha, who declared Deity impersonal, is now himself worshipped by his disciples as the Lord of supreme blessedness.

God who is love.—All that Jesus conceived God to be is implied in the divine Fatherhood. Certain of the implications he specifically emphasized, particularly the loving nature of the Father. So prominent is this emphasis that a well-known New Testament scholar insists the religion of the New Testament "is summed up in the simple saying that 'God is love, and he that dwelleth in love dwelleth in God, and God in him.'"¹⁰

Objections have been urged to the conception. "God is love," it is said, is now "too soft a phrase" because of "the sentimentality that has gathered around the word in the usage of the West." But no other word possesses the content which in the teaching of Jesus and Paul the term "love" contains. Our effort must be to restore the strength and vitality of the original meaning. Than the Christian conception of love nothing higher, nobler, more beautiful, or more compelling is known to the mind of man.

Not Buddha, nor of deity of any other non-Christian religion can it be said the divine Being is love. Buddha advocated pity but beyond pity he did not go. Pity is a

detached attitude involving no self-identification in the sorrows and sufferings of humanity and embodying none of the redemptive sacrifice and the creative good will which are the essence of love.

God who is righteousness.—The God of Jesus is the supreme moral Personality of the universe. He is merciful and gracious, full of compassion and ready to forgive, but he is also just, holy, and righteous. His love is ethical, not a soft and sentimental quality, indulgent and weak, but of unvarying moral integrity.

In the righteousness of the Christian God we have again a conception unique in the great religions of the world. Neither Mohammedanism, nor Buddhism, and certainly not Hinduism, knows a supreme Being of the moral character of the God of the prophets and of Jesus.

God who is power.—"God," said Tolstoi, "is he without whom one cannot live." So for Jesus, God is he upon whom all things depend, in whom all live and move and have their being, without whom there could be no life or sentient being. He is the power by whom the universe is sustained. He is the Creator and the creating God carrying forward by the co-operation of man his creative work, entering into the struggles, the aspirations, and the achievements of humanity, participating in the on-going processes of an unfinished but growing world. His is the power in reliance upon and co-operation with which men may reach their highest moral attainments; their greatest intellectual and spiritual achievements.

The full implications of Jesus' concept of God have not yet been realized. Our understanding of the God of Jesus is still a growing conception. We are limited in our in-

sights and interpretation, as every generation of men is limited, by prevailing social relationships. Under despotic, tyrannical social conditions the conceptions of God held by the most sincere and earnest Christians have been colored by their social environment. So will it continue to be. Never will men come into full realization of the Christian concept of God until social oppression, economic tyranny, and political despotism give way to a truly democratic, co-operative society. It is equally true that an increasingly Christian concept of God, generally held, and growing realization of its implications, is one of the most dynamic of all forces making for the development of society in terms of true human brotherhood.

NATURE AND WORTH OF MAN

Faith in the God of Jesus predicates faith in man. The Christian concept of the family which supplies such satisfying insight into the nature and character of God is equally significant in its bearing upon the nature and worth of man. If man is the child of the infinite God who is righteousness and power, he must have within him something of the character and capacity of the One who is the author and source of his being.

THE WORTH OF MAN ESTABLISHED.—Just as Jesus assumed, instead of attempting by argument to prove, the Fatherhood of God, so also he assumed the sonship of man. That man is God's child, that God is his Father, is the starting point of his treatment of human nature, the underlying assumption of his teaching, and the determining factor in his relationship to men. Not that this description in all cases defined the actual, existing rela-

tionship in a particular case. Jesus recognized that a man might forfeit or fail to realize his sonship—he did not blink the fact that some of those with whom he came into contact were “sons of hell” and others were allowing themselves to become such—but persistently he regarded men in the light of their ideal possibilities. To be godlike, even “perfect as your heavenly Father is perfect,” this is the duty, and the highest destiny of man.¹¹

This vision of the ideal was ever present with Jesus. He was realistic in his contacts with men. He saw in many the need for repentance and urgently, sternly, he called upon men to repent and be converted, but he persisted in believing in the possibilities of the weakest and the worst of men. He discovered latent powers and potencies of good in persons in whom others could only see frailty and depravity. Habitually he turned from the reputable, the respectable, and the self-righteous, to the outcasts and the sinners in the confidence that goodness still lived in their hearts, and bade them follow him. By his appeals to these—just such persons as society commonly regards as hopeless—Jesus showed his faith that human nature has within it a basis of moral capacity and is capable of unlimited moral improvement. By this faith and men’s response to it Jesus established the worth of man.

In determining the comparative quality and capacity of religions, the estimate of man and attitude toward life are next in importance, if not equal in importance, to the concept of God, and as intimated in a preceding statement these are interdependent. Of all great religious teachers Jesus may not only be said to be the first to have discovered the worth of man, the value of every man, but

to stand alone in his estimate. To Jesus human life, all life, is good as the gift of the good God. A root principle of Buddhism is that life is the greatest of evils. The Buddha devoted "all the strength of his soul to free himself from it, and to free others; and to do this so that, even after death, life shall not be renewed any more, but be completely destroyed at its very roots."¹² This negative attitude toward life is paralleled by a low estimate of man, his capacity and worth. And these attitudes and estimates, which root in the ancient thought of India, Hinduism shares with Buddhism.

SUPREMACY OF PERSONAL VALUES.—It is not enough to say that the Christian religion recognized the worth of man as man in an individual and group sense. Christian faith is faith in the supremacy of personal in contrast to material values. This element brought the Christian religion into early conflict with Roman civilization, a conflict not yet won. In our law, founded upon the old Roman law, the protection of property and the maintenance of property rights are primary; regard for personality is secondary. But since the Christian is bound by his religion to believe that the chief concern of society should be man and his welfare and not any material thing or institution, the revolutionary leaven persists in working. It is by virtue of this element in our faith that our deepest religious convictions are perpetually testing, criticising, and working for the remaking of laws and customs and institutions throughout the world.

PERSONAL IMMORTALITY DEMONSTRATED.—Jesus steadfastly declared man's immortality. His confidence in life after death in part at least is an inference from his con-

cept of God and of man's relation to God. Man as the child of the eternal God bears within him the life of God, the principle of never-ending life. He is therefore immortal. Since we are of this family of God, with the possibility open to us of communing with him and living in fellowship with him, we find in this relationship the promise and pledge of immortality.

The faith in personal immortality which Jesus held was validated by his resurrection, by which he "abolished death, and . . . brought life and immortality to light."¹³

FELLOWSHIP WITH GOD

Jesus did far more than give the world an enriched teaching about God and man; he made the divine Father a reality in the experience of men.

RELIGION AS FELLOWSHIP.—Personal fellowship with God, conscious communion with him, is a central fact in the religion of Jesus. Throughout his life, in his relationship to the Father, Jesus exemplified religion as fellowship. This was another of his great contributions to religion. Throughout all preceding time fear had been predominant in the relation of men to Deity. With Jesus the relation became that of intimate, loving, friendly communion. By him a new way of life was opened to all men, an abiding experience of fellowship, the real presence of God; not knowledge *about* God, but knowledge *of* God in which he becomes real as the source of inspiration and strength and help.

In the experience of fellowship with God the Christian finds that which is an object of search in all the great religions—a direct experience of companionship with the

Divine. To achieve this union, described by them as "realization," the religions of the Orient prescribe difficult, arduous, and often painful techniques involving fasts, self-punishment, asceticism, and the abandonment of human ties. In contrast, the Christian religion teaches that fellowship with God is a matter of loyalty to the divine will in service to God and one's fellow-men.

THE INDWELLING SPIRIT.—The God whom Jesus makes known as the source of life and light, our Father, becomes through communion and fellowship a force within, the indwelling Spirit. This "conscience of our conscience," a moral energy striving within our striving, inspiring impulses and purposes of good, rebuking us for our sins, making our wills restless for righteousness, begetting in us kindness and sympathy and good will, when sincere effort is made imparting power to achieve, is none other than God himself present within as indwelling Spirit. This is the *living power* of God in his world, not "some mysterious or magical power that descends upon man from without as an alien force" but the immanent God forever present in his world in the hearts of those who in reverence, love, and faith strive to achieve a higher life for themselves and for mankind.¹⁴

FELLOWSHIP AND SERVICE.—Fellowship with God is also realized through service. In loving, self-sacrificing ministry to the needy, the weak, the erring, many have found an assurance of God's presence not otherwise possible for them to experience. In daring, persevering effort to establish a Christian social order, men in every age have entered into conscious fellowship with God. It is equally true to experience to say that fellowship with

God bears fruit in service to men, and by service the genuineness of the communion is verified. That is to say, service is both the means and the end of genuine fellowship with the Father.

This is not to identify religion with social ministry. Social activity tends to become formal and perfunctory, to lose in depth and breadth of sympathy, in spontaneity and inner dynamic, unless from time to time the heart is refreshed and the will replenished in contact with the Divine. The fact is abundantly demonstrated by the spirit of much professional social service. At this point is seen the peril of the practical, secular social activity of the West. Certainly not less dangerous is the opposite tendency strongly manifested in Hinduism and Buddhism, and at times in historical Christianity, to renounce all social concern and to expect through following the ascetic way to attain "realization" of the divine.

THE GOAL OF FELLOWSHIP.—Religion, in the Christian meaning, is not merely something to be enjoyed, although many Christian hymns seem to carry this suggestion. The goal of fellowship is character, a Christ-like personality. Association is one of the most effective means of influencing and developing character. To cultivate the friendship of Jesus through meditation upon, and practice of his teachings, is to become like Jesus.

THE CHRISTIAN PROGRAM

The Christian program is implicit in the Christian experience. Although it necessarily changes in detail with changing conditions, in its essential quality and form it grows out of the Christian faith.

THE FELLOWSHIP OF THE FAITH.—Of the experience of fellowship with God and fellowship one with another the Church is the great symbol. The earliest name for the new human fellowship into which the disciples were brought by their association with Jesus and their faith in him was simply "the brotherhood," and the phrase "the whole brotherhood throughout the world" seems commonly to have been used as a synonym for the Church.¹⁵ Of the quality of this fellowship a great Jewish scholar has declared it is "something more venturous, more self-sacrificing, more giving, than can honestly be said to be connoted by righteousness or goodness. It is the virtue which does in its height 'cause a man to lay down his life for his friend.' It is the virtue which drives a man forth to save, to redeem, and to forgive."¹⁶ Since those early days the Church has undergone many and great vicissitudes. That it fails many times and in many places to exemplify in any considerable measure its early spirit no one can deny, yet it is primarily as witness to the fact of fellowship, human and divine, that it lives, and with all its shortcomings it is still the body of those who seek to realize in their personal experience and in their relationship with all mankind the reality of such fellowship.

EXTENSION OF THE FELLOWSHIP.—By the very nature of their faith Christians are bound to propagate it. The extension of the fellowship is not a "program" in the sense in which the word is today too frequently used—a made-up affair, more or less formal and mechanical, which may or may not be a part of the Christian religion. Instead, it is of the spirit and essence of the gospel, the normal and necessary expression of the Christian religion as fel-

lowship. Not to share in sympathy and purpose and effort in the world-wide Christian mission is to confess that one's religious faith and experience are less than Christian. Always with the coming of a new infusion of life into the Church, an enlargement of vision, a spiritual quickening, a new insight into the meaning of the gospel, there has come a new sense of obligation for its extension.

The world to which the Christian faith and fellowship have their divine mission is not merely geographical. Too long the tendency prevailed to define it in spatial terms. Far greater and more difficult is the undertaking than any mere geographical occupation. Every province of men's thinking, every area of human relationships, every sphere of behavior, all are included in the world within which Christian faith and fellowship must become operative.

A CREATIVE FAITH.—Because Christian faith is active and dynamic it is creative and puts creative obligation upon those who embrace it. It is not something to be passively received and preserved, but to be put to work. The characteristic words of Jesus to his disciples were: "Seek"; "Learn"; "Do." So far as his gospel found verbal expression it was not in terms of patterns, blueprints, and formulas, but of great principles and ideals to be developed and set to work creatively in personal and group living in the transformation of political, economic, industrial, and international relations.

V

A WORLD SOCIETY

I. FACT AND NECESSITY OF A WORLD SOCIETY

1. Economic interdependence
2. Cultural interdependence

II. SERVICE OF SCIENCE AND THE MACHINE TO A WORLD SOCIETY

1. Improved the means of production
2. Increased production
3. Increased leisure
4. Made war suicidal

III. THREAT OF MATERIAL AND MECHANICAL FORCES

1. Mechanical process cumulative
2. Lacks social objectives
3. Advances with irresistible force

IV. INCREASED POWER OF CONTROL REQUIRED

1. The larger world
2. Is religion equal to the task?

V. THE ANSWER TO THE WORLD'S NEED

1. A universal religion
2. A personal center of world unity
3. A new social ethic

VI. THE CHRISTIAN PROGRAM

1. Basic character attitudes
2. Local church activities
3. World-wide outreach

"The belief that mankind can be and in the end shall be one, has for a long time had an increasing concreteness, definiteness, practical applicability, and despite all the vast evils of our modern social order, a genuine hopefulness. . . . Not only have the sciences and the arts helped us to work together in a material way . . . but very many of our modern intellectual and practical modes of progress have possessed a significance not only material but deeply spiritual and . . . wisely international. The modern world has become more and more an international world." Josiah Royce, *The Hope of the Great Community* (The Macmillan Co.), p. 41 f.

FOR EXPLORATION AND DISCUSSION

1. In an address delivered at the Jerusalem Meeting of the International Missionary Council, William Paton, of Great Britain, said: "Of all the influences which draw the nations of the world together and daily increase the multitude of their points of contact, none is greater than the development of industry." What illustrations can you give of this influence?

2. At the World Disarmament Conference, held at Geneva, in 1932, in addition to official delegates, there were present representatives of *munition makers* of the United States and of other nations. What are the implications of this fact? Why, do you suppose, were they present?

3. In *Human Needs and World Christianity*, Francis J. McConnell suggests that "Railroads, steamships, airplanes, telegraphs, radio, all the instruments which are symbols and tools of the coming together of the ends of the earth, may be wedges to drive groups apart spiritually." (P. 159.) Under what conditions would this prove to be true?

4. How can an interdependent world achieve spiritual unity? "The obstacles to the unification of Italy," says J. H. Oldham in *The World and the Gospel*, "were insuperable until Mazzini set men's hearts ablaze with his dream. 'He had the prophetic assurance of a great possibility, and his contagious faith made it a reality.'" (P. 64.) What suggestions for the achievement of world unity do you find in this statement?

5. Despite the new interdependence of the world there are many outstanding leaders who fear that the whole fabric of human society is threatened with collapse. They assert that the disruptive forces give evidence of proving stronger than those working for cohesion, mutual understanding, and co-operation. In such a situation what do you conceive it to be possible for the Church to do?

V

A WORLD SOCIETY

THE world today is one world. The question of whether a nation, any nation, will enter into association and co-operation with other nations is in a very real sense an academic one. Independently of national volition, or of ratification or non-ratification of treaties by national legislatures, every nation by force of circumstances is a member of international society.¹

FACT AND NECESSITY OF A WORLD SOCIETY²

In former ages respective civilizations were isolated and self-sufficient. This is no longer true. The advance of science and the development of industrialism, now affecting all peoples, makes every nation dependent upon every other nation.

ECONOMIC INTERDEPENDENCE.—Whether for raw materials or markets, for food or opportunities for investment of capital, every nation economically is dependent upon other nations. No nation today lives to itself. No country any longer is entirely self-supporting.³ Of one of the greatest nations of the world, Great Britain, less than one-half of the nation's food requirements are supplied by home production.⁴ The United States, because of the expanse of its domain and its exceptional endowment in natural resources, is probably more nearly self-sustaining than any other great nation, but to sustain its own internal life—maintain its industrial processes and

by means of them provide what we have come to look upon as necessities—our nation must import tin, nickel, rubber, jute, cork, palm oil, silk, and many other commodities. Food products from abroad likewise are demanded—bananas, pineapples, rice, coffee, tea, and numerous other products.

What is true of the United States is even more true of other nations. While we are dependent upon them they are even more dependent upon us. Our wheat, corn, cotton, beef, pork, hides, oil, butter, steel and iron, agricultural implements, and numerous other products are needed—in some instances required as necessities, by other nations. The whole world has become one vast market in which all nations are the customers.

With the steady advance of the economic level of life, this mutual dependence of nation upon nation increases. With every decade the inter-relationship becomes more intricate and involved. Irresistibly modern nations move toward world unity of international economic organization.

This conquest of national boundaries by commerce represents a great boon to our common humanity. No longer, as in past ages, are vast populations threatened with starvation if they increase more rapidly than the food resources of their own country. The food surplus of other countries is available to them through exchange for goods which they have capacity to produce. Unless artificial and unnecessary barriers, such as high tariff walls, are interposed, every country stands to benefit through availability of the distinctive products of other nations.

CULTURAL INTERDEPENDENCE.—The greater goods of every nation are not material but spiritual. No race or

people but what has some distinctive contribution to make to the spiritual wealth of humanity. This wealth is wonderfully varied, embracing riches of art, architecture, music, literature, philosophy, and religion. Even more than on the economic level, in the higher life of the spirit no nation lives to itself. In more than one sense is this true. No nation *can* live to itself; it is impossible for it to shut itself off from the currents of thought and influence which sweep through it from the printed page, the telegraph and radio, and the contact of foreigners with its nationals.⁵ No nation *wants* to live to itself. However vociferous the proponents of isolation and narrow nationalism may be, within every nation are multitudes of people who desire and strongly purpose to benefit through contacts with the wider life of the world. In some measure, doubtless, the distinctive cultures of the various nations and races will survive, but the larger fact is that out of them all a world culture is gradually emerging to which each is making some distinctive contribution.

In this fact, also, is found the promise of the enrichment of humanity. In the past, provincialism has been common among all peoples. To be provincial has meant to be narrow, limited in vision and, too often, poverty stricken in spirit.

SERVICE OF SCIENCE AND THE MACHINE TO A WORLD SOCIETY

The new world society now coming into existence is largely the outgrowth of forces never before operative in human affairs, scientific technology and power production. Some of the contributions of science to the binding

together of races and nations are in such general use as to be familiar to all, such as the cable telegraph, the telephone, and the radio. But science has contributed to world unity and to universal well-being in numerous other ways not so generally realized.

IMPROVED THE MEANS OF PRODUCTION.—For one thing, within the last three-quarters of a century science has vastly improved means of production. By breeding better strains of animals and plants, creating new varieties, renewing worn-out soils, discovering the peculiar adaptation of special kinds of soils for food production, great service has been rendered. In ancient times the chief use of steel was for the making of instruments of warfare. Modern science has not only beaten swords into plowshares and spears into pruning hooks but has made steel into automobiles, and sewing machines, and threshers, and a thousand other instruments which have improved and multiplied the means of production.

INCREASED PRODUCTION.—By improving the means, and in other ways, science has vastly increased the volume of production. Through the long course of human history the multitudes, concentrated in a few great centers of population, have suffered from deficient food supply. Famines, recurring at more or less regular intervals, have caused untold physical suffering, unmeasured mental anguish, and deaths by the million. Through the ministry of science production of food and material goods has so increased that no longer is there any excuse for human suffering through hunger or cold. The great transition, certainly one of the greatest in human history, has been made from the age-old economy of want to the economy

of abundance. A better human existence than the world has ever known in the past is now easily within reach of mankind.

INCREASED LEISURE.—By taking over a very large proportion of the routine formerly performed necessarily by hand labor, the machine has freed the masses of men from an immense amount of drudgery. By speeding up the processes of production it has released time formerly required for hand labor, and thus theoretically at least for all, and actually for many, has increased leisure time.

This is of course only a part of the picture. It is equally true to say that the machine has mechanized industry, robbing it of much of its creative element, and reducing many laborers to the level of mechanical participation in a machine process, virtually making the worker a part of the machine.

MADE WAR SUICIDAL.—The service of science, as has just been indicated, is in truth both positive and negative. The same science that produces anaesthetics offers poison gas; that discovers the X-ray creates high explosives. It places in one hand of man the power to save life, in the other the power to destroy.

While it seems an anachronism it is nevertheless true that in creating instruments of destruction science has made war impossible—impossible, that is, unless human society deliberately wills suicide. Alfred Nobel declared that when he had invented nitroglycerine he had taken the main step to the abolition of war. It was indeed a great stride in that direction. But other scientists have followed in his train and by their discoveries have moved humanity a yet greater distance toward the ultimate goal.

The risks to its own existence and to the life of the race are too great for a world society to permit any nation to engage in aggressive wars. By the advances of science the nations of the world are compelled to find some other way to resolve their international differences.

THREAT OF MATERIAL AND MECHANICAL FORCES

Are the material and mechanical forces which man has created destined to become his master? Has man called into existence through scientific discovery and invention forces greater than he can control? The conviction and fear that this is true have gripped the minds of many thoughtful people.

MECHANICAL PROCESS CUMULATIVE.—The material, mechanical process is cumulative; it feeds upon itself. As machines are created the demand grows for new and additional machines. More machines, more powerful machines, machines more intricate and complex, with ever increased power and capacity of production, seems the natural, almost inevitable course of development. To continue the multiplication and constant operation of a continually increasing number of machines creates a surplus of producers' goods. Every new and larger machine introduced displaces hand labor, thus causing unemployment. To stop the machines creates additional unemployment, and decreases the ability of consumers to buy. Without a market for consumers' goods machine owners cannot continue their operations. In such a situation, which is the master, man or the machine?

LACKS SOCIAL OBJECTIVES.—The mechanical process, re-enforced by a social philosophy of unrestrained in-

dividualism, knows no adequate social objectives. It refuses to hold itself responsible for the human result of its operations. The tendency is for everything else to be made subservient to quantity and material return. It does not concern itself with the ethics of its agents. It is impersonal, unfeeling, conscienceless.

This is not equivalent to saying that all men engaged in industry and commerce are of this character or are themselves personally lacking in social purpose. Such a statement would be far from the truth. There are many individual industrialists who are morally earnest, socially minded, thoroughly Christian men. So also of many others who in one capacity or another are agents of the mechanical process and the pagan individualistic materialism which underlies it. They have successfully resisted in their personal character the influence of the process in which they are involved. But the kindness and sympathy, the goodness and generosity of individual agents does not remedy the defects of the process itself. Nor should the good character of some blind us to the selfishness, the greed, and the overt acts of aggression which have characterized so many of the men of power who have ruled in the areas of trade, commerce, industry, banking, politics, and military control in recent decades.

ADVANCES WITH IRRESISTIBLE FORCE.—The machine, the creature of science, plows its way with irresistible force across the total life of man. Its progress cannot be stayed. The clock of time cannot be turned back. There is no way by which the mechanical age can be banished and the handicraft civilization of the past restored. Mankind must make the best of the instruments which science

has created and placed in its hands. Some of the concomitants are good, some are indifferent, some are distressingly bad. The power under man's control has been multiplied ten thousand times, both his capacity for construction and for destruction. To what end is this increased power to be used? How can the increased and constantly increasing power of disruptive and destructive forces be held in check? How can keener ethical insights be developed? How can higher average intelligence be created? How can social objectives be made dominating over selfish desires and ambitions? How can human kindness, social sympathy, active good will, co-operation for the common weal be made triumphant over lust for power and the will to rule? These are the really great problems of the twentieth century.

INCREASED POWER OF CONTROL REQUIRED

THE LARGER WORLD.—In a sense it may be said that the twentieth century world is immensely bigger than that of the seventeenth or even the nineteenth century. It is a more populous world. It is also one world, instead of an aggregation of several widely separated, isolated worlds. Because of the universal interpenetration of those forces and currents of thought and influence which distinguish modern civilization from ancient cultures, it is likewise a far more complicated world. For the mastery of this greater world increased power of control is required.

Moral and social progress during the early Christian and middle ages was not rapid, but that *there was actual progress* few will deny. That the Christian religion affected the life of humanity in many significant ways is

evidenced beyond dispute. But the task of developing a new conscience for the new age is a vastly bigger job. Social insights are insensitive and superficial in comparison to those which the new conditions require. Old moral sanctions are inadequate. The question is how new insights and stronger controls can be developed to match the vastly increased knowledge and the correspondingly greater power which the world of the twentieth century has in its possession. That this increased knowledge and power is in the hands of the new generation no one can deny. Nor can anyone doubt the seriousness of the issue involved in the manner and form of their use.

IS RELIGION EQUAL TO THE TASK?—The new material forces that have risen to power in the modern world have developed and up to the present time have exercised their power to a very great extent without conscious moral and social direction. For the most part they have refused to acknowledge the sovereignty of spiritual control. Often in a spirit of haughty arrogance they have scorned the validity of the ideals which religion asserts to be supreme. How often we have heard: "Religion and politics do not mix"; "religion should not soil its garments by trailing them in the market place"; "the ideals of Jesus are beautiful sentiment but they are utterly impracticable in business and industry." But the wise and sober judgment of the world's best minds knows better. It not only knows that the highest spiritual ideals can be applied to the total life of men but that they *must* be so applied. The new material forces of the world cannot be permitted to continue to exercise mastery. Their place is that of the servant of

humanity. In the control of the total life by the spiritual lies the only hope of the world.

There are those even among religious leaders who insist that religion is a thing wholly apart from business, industry, and politics. It has to do, they assert, solely with spiritual interests and with another world; it offers a way of escape from the material world, and all of its problems and burdens. If this be true, if religion has nothing to do with industry, and commerce, and inter-racial and international relations, it must be confessed that it is without help for human kind at its points of most acute distress and in the hour of its greatest need. Religion must come to the rescue or religionists must abide by the judgment that some substitute for it must be found. The new world society is sick; its total life is affected; from the crown of its head to the sole of its feet there is no soundness in it. Unless it can be shown that the Christian religion has the remedy for the disease it cannot longer pretend to hold the secret of the hope of the world.

THE ANSWER TO THE WORLD'S NEED

We believe and assert that in Jesus Christ and his religion is to be found the power of spiritual control which the new age requires, and the adequate answer to the world's need.

A UNIVERSAL RELIGION.—A world which has become one world requires a universal religion. Races and nations bound together in a new unity, one common world society, require common moral, social, and spiritual ideals, and a common faith. Only so can world unity become a reality. A world society whose unifying bonds are merely material

and mechanical is a gigantic house of cards likely at any moment to collapse. The religion of Jesus is universal—the religion of the human race, of humanity as a whole.

The social principles and ideals of Jesus' religion are universal. They are as pertinent and applicable to the life of our own times as to that of the first century, to the life of the Orient as to that of the Occident. They need re-interpretation with every new era but the significant fact is that they are of such timeless quality that they are capable of such re-interpretation.

His religion refuses to be nationalized. Again and again the attempt has been made to compress the religion of Jesus into the forms of a nationalistic faith but its leaven invariably has burst the narrow bounds.

A PERSONAL CENTER OF WORLD UNITY.—A world society also requires a personal center. If all humanity is to be bound together as a common brotherhood, a universal personal rallying center is required. Such a personal center of world unity is to be found in Jesus Christ.

No other figure in history belongs to the whole human race as does Jesus. There are others who approach universality, but he is pre-eminent. He is the desire of all nations. In him people of every race see personalized their own distinctive highest ideals. Yet no people can lay exclusive claim to him. He resists all attempts to attach to him exclusive racial or national features. Again and again interpreters of his character and teaching have attempted to nationalize him in terms of their own limited outlook but invariably before the interpretation of any one of them has gained wide acceptance another has

discovered in him some overlooked characteristic of personality or teaching.

A NEW SOCIAL ETHIC.—There are ethical implications in the Christian religion not yet realized. Social prophets have glimpsed these implications but never yet have they been generally accepted by Christians as fundamental in the practice of the Christian religion. These Christian social principles are the only possible means of salvation of world society. Accepted and applied the world may yet be saved. Denied or given only lip service the collapse of world civilization is merely a matter of time, and it may be a very brief time.

One such principle, for example, is that of love as the supreme law, governing all human relationships, a principle which calls for the organization of society—community, national, and international—on the basis of good will and mutual service, in contrast to individualistic competition for the sake of private gain. The denial of the individualistic acquisitive motive is a central emphasis in the social ethic of the prophets and of Jesus. “Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!”⁶ “Hear this, O ye that would swallow up the needy . . . saying, When will the new moon be gone, that we may sell grain? and the Sabbath, that . . . we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? Jehovah hath sworn. . . . Surely I will never forget any of their works. Shall not the land tremble for this . . . ?”⁷ “Take heed, and keep yourselves from all

covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."⁸

There is that in the acquisitive urge which is basic in human nature. It cannot be eradicated, nor should it be. But it can be directed toward high social ends and thus transformed from an agency of destruction to constructive social and spiritual goals.⁹

THE CHRISTIAN PROGRAM

The world's life today is in a state of flux. Change is the word of the hour. The boundaries of nations and empires are shifting. The break-up of established institutions and forms of political and social organization proceeds apace. Irresistible forces are contributing to the making of a new world which will be characterized by a new unity of mankind. A period of such social change is disturbing, and in some of its aspects alarming, but it also offers significant and challenging opportunity to vital religion to influence the life of coming ages.

BASIC CHARACTER ATTITUDES.—Educational leaders recognize the existing world situation as an opportunity for education in world citizenship. The sixth World Conference of the New Education Fellowship, meeting in 1932, recognized the obligation of education in such an era as the present to become increasingly effective in developing such attitudes as the following: (1) openness and flexibility of mind, together with the expectancy and purpose of accelerating change; (2) willingness to make the fundamental readjustments demanded by the present situation, not merely to temporize and compromise; (3) sense of responsibility for carrying on an interdependent

world society; (4) acceptance of all races and nations as parts of one mankind—there are no inferior races, no superior races.

The Church certainly should not be less alert than the school in its recognition of the opportunity and of consequent obligation afforded by the present world situation for the development of fundamental attitudes. The very attitudes mentioned might well be included in any comprehensive list of Christian objectives. If Christian education is to be effective it is necessary for it to have the element of timeliness. In the early days of our national history, shut off from the rest of the world by a wide expanse of ocean to the East and to the West, almost without contact with people of other nations and races, to attempt to educate for world citizenship would have been largely a waste of time and effort. Today it is different. The United States is a member of the world family of nations. If one is to be Christian at all, today he must be a world Christian.

World-mindedness is not a vague generality. The cultivation of world-mindedness means the development of very specific motives, attitudes, ideals, realizations, and habits of conduct. A world-minded person is one of whom the following among other things may truly be said: (1) thinks of the world as a unity—an inter-related, inter-dependent family of nations; (2) regards all men of whatever race or color as his brothers, children of one heavenly Father; (3) regards the whole world as his country, loving his native land none the less because of his concern for the welfare of all nations; (4) acts toward persons of other nationalities in ways that express

appreciation and create good will; (5) as a citizen uses his influence in behalf of international co-operation; (6) as a member of a Christian church is an active friend and supporter of the Christian world mission.

LOCAL CHURCH ACTIVITIES.—It is possible even for a small church so to plan its program that its lines shall go out to all the earth, influencing and being influenced by the whole world's life. To the extent that a church is living up to its obligation and privilege this will be the case. It will be in touch through reading, study, and correspondence with other local groups in the younger Churches of the world, receiving from them inspiration and spiritual quickening, giving to them of the treasures of its faith and ministering to them of its substance. It will assume responsibility for some project, or group of projects, abroad, which will represent its specific responsibility in the world task, through which it will enter into intimate personal fellowship with the world brotherhood of the Christian religion.¹⁰)

WORLD-WIDE OUTREACH.—As a world religion, by virtue of its nature the Christian religion must be world-wide in its outreach. To limit itself to any one nation or race is a denial of its essential character. Just to the extent that it is true to itself its program will provide for the penetration of its spirit, the propagation of its faith, and the extension of its institutions throughout the earth.

VI

A CHRISTIAN BASIS OF INTER-RACIAL RELATIONSHIPS

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"Our Lord's thought and action, the teaching of his apostles, and the fact that the Church, as the Body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to his City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfil the law of Christ' should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or color, any selfish exploitation and aggression of man by man, is, therefore, a denial of the teaching of Jesus."—"The Jerusalem Meeting of the International Missionary Council," Vol. IV, *The Christian Mission in the Light of Race Conflict*, p. 195.

FOR EXPLORATION AND DISCUSSION

1. Before Jesus came inter-racial strife and bitterness was widely prevalent among men. The Greek despised the barbarian; the Roman proudly boasted of his superiority to all other races; and the Hebrews believed themselves to be exclusively the family of God. A few great leaders glimpsed the truth of human brotherhood, as, for example, the Roman who declared, "I am a man, and nothing human is foreign to me," and the Chinese who wrote, "All within the four seas are brothers." In what ways did Jesus' teaching advance beyond all earlier conceptions?

2. When Charles W. Gilkey arrived in India, in 1924, to deliver the Barrows Lectures, a friend asked him what he expected to say about the problem of race relations. "I am not planning to discuss it," said Dr. Gilkey. "I have come to speak on the personality of Jesus." "Well," answered this man who knew India, "you had better have something to say on the subject of race within the first ten minutes, or your audience will not listen to anything else that you say." What other evidence do you have of growing convictions throughout the world on race relations?

3. At the Jerusalem meeting of the International Missionary Council, Prof. Julius Richter, of Berlin, eminent student of the Christian missionary enterprise, declared that Islam has a better record in the actual achievement of brotherhood, within its own ranks, than has the Christian Church. How can such a thing be true?

4. "One day," says Pearl S. Buck, "I saw in Shanghai an American marine give his rickshaw puller a brutal kick. The Chinese was a middle-aged man, starving thin, and he had been pulling a big American half again his size. I stopped and spoke to the American with indignation, and the Chinese puller smiled and said to comfort me: 'Never mind, lady; look at him. You and I see that he is a man of no understanding. Even among white men, if there is one of understanding, he does not behave like this.' Why are there so many Americans who are without "understanding"?

5. Prof. S. Ralph Harlow, of Smith College, says that the facts concerning race prejudice in Roman Catholic and Protestant churches alike should shame us "as we discover how impotent the Gospel seems to rid us of this evil and heal this open sore." Has the gospel proved itself to be "impotent" in this particular? Justify your answer.

6. Ellsworth Faris, professor of sociology in the University of Chicago, says his pastor father received into church membership a Negro who had given his heart to God, professed his faith in Jesus, and showed evidence of a change of heart and life. A woman member of the church was overheard to say to another: "You should be glad you did not go to church today, for if you had been there you would have been forced to shake hands with a Negro to whom we gave the right hand of fellowship." Professor Faris comments: "In present-day America, race separation is in the *mores* . . . any agitation to change them is always futile." Discuss the implications of this statement.

VI

A CHRISTIAN BASIS OF INTER-RACIAL RELATIONSHIPS

IN an age in which people of all races are bound together in a compact world society the problems of inter-racial relationship are multiplied and intensified. In ancient times racial groups were widely separated. Today, in our shrunken world, throughout the earth the races are thrown together into close, continuous inter-relationships. With the world by force of circumstances become a neighborhood, how can human society continue unless men of all nationalities and races learn to live together as a family?

THE CHRISTIAN GOSPEL OF BROTHERHOOD

Jesus' vision of a Kingdom of God was of a world society of brothers, children of one Father, bound by one law, the universal law of love.

THE CHRISTIAN TEACHING.—All men are brothers within the family of God. This is Jesus' teaching. Like other basic principles of the gospel it was not worked out by Jesus into systematic, formal statement. Better than formal statement, it was lived. It is implicit in all his teaching, an underlying assumption of the Christian gospel of the Kingdom.

The clear, definite summary of the ethical requirements of Jesus in its briefest form is in the words "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself."¹ This word of Jesus makes brotherhood central in the Christian religion. It is unmistakable,

searching, uncompromising. It demands entire devotion and complete consecration. It permits no amendments, no abridgement. It is universal, allowing no limitations. It is matter-of-fact and practical, and has nothing in common with mere sentiment. Above all, it is grounded in man's relationship to God as Father—love to God as Father involves love to men as brothers.

In his concept of the Kingdom in which men should live together as brothers Jesus developed an idea which had been an integral part of the Hebrew religion from the time of the prophets. He did not so much originate a new teaching as fill a familiar concept with new and enriched content. He led his disciples in the practice of kindness and good will. He taught them that they were to love their enemies even as their friends, identifying themselves with the interests of all. Personality alone is of transcendent value, always superior to all other values. Human welfare takes precedence over all legal and technical requirements. Class distinctions are non-existent. Those who become members of the Kingdom share the thoughts and attitudes of the loving Father who desires the good and only the good of all his children.

That Jesus' teaching, in the minds of his disciples, was something more than beautiful sentiment is conclusively shown by the fact that the term which, following the death and resurrection of Jesus, came to be used for the human side of the "fellowship"² was simply "the brotherhood." This is concretely exhibited in Paul's epistles. To Paul, Jew that he was, with his intense consciousness of race, and pride of Roman citizenship, become a Christian and an apostle, other men were no longer Greek or Jew, Ro-

man or barbarian, but "my brothers for whom Christ died." This became the spirit and the practice of the early Church. It realized itself, and was known to others, as "the whole brotherhood throughout the world."

BROTHERHOOD IN OTHER RELIGIONS.—Why should one speak of *the Christian principle* of brotherhood? Is not brotherhood the ideal of all religions? Does not Hinduism teach the brotherhood of mankind? And Buddhism? And Islam?

Hinduism represents itself as the religion of universal sympathy. It urges compassion for all living creatures, even the meanest and lowest, and insists that all life is sacred. At the same time it exalts the ideal of disinterestedness, and of passivity, insisting that even enthusiasm for doing good is a passion which must be overcome. This is a teaching shared by Buddhism. Both teach compassion for men, as for all living creatures, as a kind of fellow feeling, a purely passive virtue. Neither religion has developed a positive doctrine of social sympathy—sharing, the giving of self for others, the mutual bearing of burdens, as ethical and religious obligation. Often, undoubtedly, in actual life practice is better than creed, but on the basis of the essential content of their religion the only help the Hindu or the Buddhist has to render to fellow-man is the counsel to look beyond the veil, to die to life and the world and thus attain to the passionless state. Nor has Islam any teaching, among its fundamental tenets, of human brotherhood. The teaching of Jesus of the universal obligation of love finds no corresponding emphasis among the religious doctrines of Islam.

AN ESSENTIAL AND ACTIVE PRINCIPLE.—In other re-

ligions a sentiment akin to that of brotherly love finds incidental expression. But in the religion of Jesus brotherhood is an integral element, an active motivating principle. The Christian cannot look upon other men anywhere, wherever they may be, whatever their race or color, with any attitude of superiority or aloofness. If the gospel of Jesus has been incorporated within a man's life as an actuating principle, all men everywhere and any man anywhere are to him the children of God, his brothers. Without brotherhood and the practice of brotherly love Christianity is something other than the religion of Jesus. From other religions the idea of human brotherhood may be omitted without changing their essential character; from the religion of Jesus neither the idea nor the practice can be omitted without leaving it inexpressibly less and utterly different.

PRINCIPLES OF CHRISTIAN BROTHERHOOD

Consider some of the implications of this central basic teaching of the Christian religion:

TRANSCENDS THE DIVISIONS OF RACE.—Brotherhood as embodied in the religion of Jesus transcends the boundaries of race. They become to it purely artificial. It knows nothing of racial distinctions. Both in word and practice Jesus disregarded racial barriers. In striking contrast to custom and tradition he shocked his contemporaries by mingling freely with "outcasts" and "inferiors" not only of his own but of other races. To illustrate by an incident from life what he meant by loving one's neighbor as oneself he chose as an example an alien Samaritan. The issue of race became acute within the

early Church but in principle it was settled once for all by Paul in his declaration that there could not possibly be within the Church any distinction based upon race—the Jew and the Greek, the barbarian and Scythian, the slave and the free, all are “one humanity” in Christ Jesus.³

INVOLVES RECOGNITION OF EQUALITY.—The relationship of brothers is so intimate that one cannot think of himself as exalted in rank or station or privilege above the other. The family knows nothing of such distinctions; they involve a denial of the family relationship. The vicissitudes of life may deal differently with brothers, one may be impoverished while another is enriched, but however circumstances may affect the one or the other, in the thought of each they are still the same. As brothers, members of a family, they are on an enduring basis of equality. Is it not inevitably the same in the family of God? If God is our Father how can it be otherwise than that all his human children are brothers, and as brothers in the family of God, equal in his sight and in the sight of one another?

Equality is a word variously defined. In a democracy men are equal in political right. All are equally entitled to participation in the rights and privileges of citizenship. In a different sense equality may be understood to mean that all men are born with equal capacities for moral and intellectual development. In a yet different sense equality may be taken to mean that all men are equal in their moral and spiritual right to justice, fair treatment, the respect of their fellow-men, and opportunities for happiness and making the most of themselves. It is in this sense that equality is a moral truth and ideal fundamental in the religion of Jesus. Yet equality in this sense is in-

evitably conditioned in greater or less measure by the other two. If any racial group are believed to be of an inferior order, intellectually and morally, or if they are held in bondage without rights as citizens under the law, it is not possible that they shall be regarded by their fellows as equals.

Science knows no "inferior" races.—Are there in fact differences between the capacities of men of different races of such range or degree as constitute a contradiction of brotherhood? Are some races actually inferior to others, so inferior as to make brotherhood in any actual sense impossible? Such assertions are frequently made and widely believed.⁴ Here, evidently, is an issue which to the minds of many is so real that it must be faced. For an answer we must go to anthropology and to psychology. Than science there is no other source of adequate or convincing answer.

"Great efforts have been put forth by anthropologists and ethnologists to find proof which would justify the belief in the superiority of the Caucasian race, but they are frank to admit that they have not as yet come across any real proof."⁵ With this statement a substantial body of scientific opinion is in agreement, and there is very little scholarly disagreement. Space limitations permit a few quotations only. "The difference between a savage and a civilized man," says Robert E. Park, "is not due to any fundamental differences in their brain cells but to the connections and mutual stimulations which are established by experience and education between those cells. In the savage these possibilities are not absent, but latent."⁶ Science, declares Benjamin Kidd, gives us no warrant "for

speaking of one race as superior to another." "The differences between different types of man," says Franz Boas, "are on the whole small as compared to the range of variation in each type. . . . The differences between the average types of the white and the Negro, that have bearing upon vitality and mental ability, are much less than the individual variations in each case. . . . An unbiased estimate of the anthropological evidence so far brought forth does not permit us to countenance the belief in a racial inferiority which would unfit an individual of the Negro race to take his part in modern civilization. We do not know of any demand made on the human body or mind in modern life that anatomical or ethnological evidence would prove to be beyond the powers of the Negro."⁷ "All the condemnations of peoples and races in virtue of an innate superiority or inferiority have in reality failed," says Jean Finot.⁸

INVOLVES SACRIFICIAL SERVICE.—Merely to acknowledge the equality of all men does not exhaust the significance of brotherhood in the Christian sense. Significant as is the acknowledgment of equality, in thought and practice it does not sound the depth of the Christian meaning of brotherhood. In the thought of the first Christians brotherhood and brotherliness were identified with the word love ("agape"), a word which to them summed up in itself more of the true inwardness of the Christian gospel than any other term. Love in the Christian sense partakes of the quality of the life of Jesus—it is the service of others, the giving of oneself for others; it is sacrificial, redemptive. In this is to be found the inner meaning, the real substance of Christian brotherhood.⁹

THE NEED FOR BROTHERHOOD

What of our modern world, does it exemplify the spirit of brotherhood? Does brotherliness rule in inter-racial relations? Merely to ask these questions is to answer them, so numerous and flagrant are the violations of the Christian principle. Inter-racial friction and antagonisms are so prevalent throughout the world as to constitute what some believe to be the supreme concrete challenge to religion.

PREVALENCE OF CASTE THROUGHOUT THE WORLD.—By general assent the most obvious denial of brotherhood—the most complete violation of all for which brotherhood stands, is to be seen in caste.

The caste system of India.—An outstanding example of caste is to be seen in Hinduism. Since in this particular case caste does not have a racial basis it may be more easily possible for us to see it for what it is, since we may view it uninfluenced by those emotional complexes which so often prejudice and distort our judgment in viewing problems of race. The origin of the system is veiled in legendary history. When authentic history begins the Brahmans are seen standing highest in rank as “earthly gods”; next beneath the Ksatriyas, or fighting men; below them the Vaisyas, or cultivators; still lower the Sudras, born solely to be servants; and, finally, below all, the Untouchables or outcastes, regarded as sub-human, and condemned by their lot to the basest toil. Within Hinduism the privilege of any kind of teaching is denied to them. They may neither possess nor read the Hindu scriptures. No Brahmin priest will minister to them and with few exceptions they may not enter a Hindu temple to pray. Courts of

justice are closed to them. They may not enter a dispensary door to procure aid in illness. They may stop at no public inn. In some parts of India they may not even use the public roads.

Caste kills all sense of brotherhood. It is destructive of all for which brotherhood stands. "To a Hindu his brother is a member of his caste and no one else. He is taught to look down upon the lower castes as inferior, by contact with whom he must not soil his hands." Victims of such an inhuman system, the lower caste, and outcaste people of India are condemned to a depth of misery and degradation almost beyond realization.

The spirit of caste widespread.—The caste system, as such, is peculiar to Hinduism, but the spirit of caste is very widespread. It is by no means confined to India and Hinduism. "Let him who is without sin among you cast the first stone." Can we deny that the rebuke of Rabindranath Tagore is deserved? "Many people in America," Tagore writes, "ask me what is happening as to caste distinctions in India. But when this question is asked me, it is usually done with a superior air. And I feel tempted to put the same question to our American critics with a slight modification, 'What have you done with the red Indian, and the Negro?' For you have not got over your attitude of caste toward them. . . . Until you have solved the question here in America, you have no right to question India."¹⁰

Throughout the world the spirit of caste defies the gospel of brotherhood. It is confined to no one race but manifests itself in relationships between people of various races. Wherever one people becomes dominant because

of economic, political, or cultural advantage, a superiority complex develops, and those of other races, regarded as inferior, are subjected to all kinds of discrimination and oppression. Innumerable illustrations from different parts of the world might be cited. In the Orange Free State, South Africa, for example, by the Land Act of 1913, the native African is not allowed to hire land, or even to contract with a white man to farm it on shares. "He is literally a serf, landless, . . . a hired servant of the Dutchman."

RACE DISCRIMINATION IN AMERICA.—In no country is the denial of brotherhood by race discrimination more prevalent than in America. It is confined to no one race nor to one section of the country.

Members of the Hebrew race have long suffered as victims of race prejudice, and discrimination against them seems to be increasing. Discrimination is manifested in many different ways. Often Jewish people are refused membership in clubs, entertainment in hotels, and the privilege of purchase of property in certain localities. One of the most serious forms is the growing tendency to restrict enrolment in colleges and in medical schools. It is becoming increasingly difficult for Jewish students to enter American medical colleges. In constantly growing numbers Jewish young people desiring to enter the medical profession are forced to go to European schools for preparation.

Another record of race discrimination standing to the everlasting shame of the United States is the treatment of the Japanese reflected in the Japanese Exclusion Act. For purely selfish economic reasons an injustice was per-

petrated against a proud people the sting of which will be felt for many decades.

Most numerous and flagrant of all are the variety and extent of discrimination against Negroes. Volumes would be required merely to list the indignities suffered by black people at the hands of the white race. So many are they, so much a matter of universal observation, so utterly obvious, that nothing is to be gained by citing examples.

Far more than is generally known, race discrimination against the Negro is common to all sections of the country, though more marked in some sections than in others. More serious still is the fact that in many communities it is constantly growing in extent and intensity.¹¹

CAN CHRISTIAN BROTHERHOOD PREVAIL?—The problem of race presents a challenge to the Christian religion than which there is no greater. Has the gospel of Christ power to cast out the demons of race prejudice and hatred, do away with race discrimination, and make love and brotherhood prevail in human relations? This is a question which increasing numbers of thoughtful people throughout the world are seriously asking.

The question must be faced. It cannot be ignored. For nineteen centuries Jesus' ideal of brotherhood has been urged upon the minds and hearts of men but the problem in some respects is more acute today than when the prophet of Nazareth began to live and preach good will to all men. More serious still, race discrimination is more marked, and race strife more acute, in some of the so-called Christian nations than in some other nations where the Christian religion has not been generally accepted. Can the religion of Jesus solve the problem of race?¹² Can it

successfully provide an effective basis of co-operative inter-racial relations? If not, what basis do we have for believing that Jesus' vision of a Kingdom of God, a universal brotherhood of love and good will, was anything other than a vain dream?

BASIC NATURE OF INTER-RACIAL RELATIONSHIPS

It is important to realize that amicable, co-operative race relationships are not only important on their own account but that they are also necessary to the solution of other equally important problems. Without right inter-racial relations it is impossible to develop economic and political relationships on a Christian basis. Lord Willingdon, who in India has made significant contribution to the improvement of political relations says, "Fifty per cent of the bitterness and ill-feeling will disappear if we can improve our social relationships with the Indians."

SOCIAL PRIVILEGE UNDERGIRDS ECONOMIC EXPLOITATION.—It often happens that social privilege, based on race domination, in sheer self-defense exercises and stands for economic exploitation. India again supplies a pertinent illustration. "Speaking generally it is still the case that the caste man not only does nothing for the enlightenment of the outcaste, but puts positive obstacles in his way, knowing that if he is enlightened he can no longer be exploited. Outcastes who have the temerity to send their children to school, even if the school be in their quarter, so that there can be no complaint of defiling caste children by contact, find themselves subject to such violence and threatening that they may yield and withdraw their children. If the outcastes want not only education but

Christian teaching, the persecution for a time is all the fiercer, for caste people are afraid that if the outcastes become Christians they will no longer be available for menial service."¹³ May this illustration not be translated into universal terms? Is it not of the very nature of social privilege, everywhere, in the spirit of self-preservation to defend economic exploitation and to attack whatever attempts to do away with it?

UN-CHRISTIAN RACE RELATIONS IMPEDE THE CHRISTIAN MISSION.—Changed attitudes in inter-racial relationships are essential if the world mission of the Christian religion is to be fulfilled. Consciousness of race discrimination and of disabilities based upon race has developed with remarkable rapidity among depressed peoples everywhere within recent years. A new racial sensitiveness is abroad in the earth. A knowledge of the common failure of Christian people to apply the Christian principles of brotherhood has penetrated to all parts of the world. This knowledge has dulled the appeal of the Christian message and closed the ears of a multitude of people. "What you are," they cry, "speaks so loud we cannot hear what you say." A characteristic statement comes from Africa, a statement echoed by students of many nations: "If the so-called Western Christian nations fail to follow Jesus, if they fail to do away with un-Christian practices, Africa will be forced to ally herself with the followers of Mohammed, for Mohammedans value the spirit of brotherhood."¹⁴

THE CHRISTIAN PROGRAM

If it be agreed that the principles which we have enunciated embody essential Christian teaching may we not

take one further step and make a beginning at least toward exploring the practical implications for conduct of Jesus' message? What are the demands which brotherhood in the full Christian sense lays upon those who really purpose to exemplify in their lives the principles of the Christian gospel?

A NEW FRONTIER.—At this point we arrive at a frontier of Christian social ethics. In the past it has seemed sufficient to define the Christian ideal in abstract terms. "Brotherhood" and "brotherly love," the ideals of kindness and justice and mercy have been preached and taught merely as lofty sentiment with little attempt to define in concrete ways what these ideals require in the day by day relations of men. The consequences must be clear to all. Practice has belied preaching. The inconsistency of our conduct has become evident to all the world. Christians are in danger of making the very name of Christian a byword and reproach.

The requirement laid upon us is neither an easy nor a simple one. The problem of race relations is both difficult and complex if anything like an adequate solution is to be attained. The area is not one concerning which any Christian can be dogmatic or intolerant. There is room for honest difference of judgment in many particular situations. But where there is a deep and sincere desire to be fully Christian in spirit some steps in the direction of better relations become clear. Above all else there is need for conviction, for courage, and for the willingness to make personal sacrifice.

ANALYSIS OF SITUATIONS.—It is probably impossible to prescribe patterns of concrete practice to be used in all

situations. Apparently identical situations may have aspects so varied that identical practice may not be ethically sound. What is required is that with the principles of Christian brotherhood whole-heartedly accepted every situation should be analyzed in an attempt to discover all the factors; in the light of this analysis all possible alternatives of action should be considered; and, finally, that course of action determined which is most in accord with Christian principles. Most carefully to be guarded against is a course of action based upon emotion and then justified by reasoning.

AVOIDANCE OF PATRONIZING SPIRIT.—Patronage is contradictory to the Christian spirit. In all inter-racial relations there should be a frank recognition of mutuality, a realization that one needs his fellow-man, and what he can do for him, as much as his fellow-man needs him. "I will venture to quote one remark," writes William Paton, "made to me by an Indian friend, a Christian saint, of spiritual penetration, speaking to me of his relations with us European Christians—and they were happy far beyond the average—he said, 'You know you make us feel that you want to do good to us, but you don't make us feel that you need us.'"

FRIENDSHIP IS ESSENTIAL.—The solution of the problem of inter-racial relations and the practice of Christian relationships cannot be attained by any process of mere intellectual study. One must be able to view both problem and practice through the other man's eyes, and that can be done only by means of genuine and understanding friendship with persons of the other race. Friends, someone has said, are persons who have interchanged eyes.

One must be able "to understand how it feels to be a Chinese, an Indian, or an African in a world in which political and economic power and privilege are so largely in the hands of the white race."¹⁵ Such understanding can only come through personal friendship, such friendship as the spirit of Jesus in the hearts of men makes possible. The Church can, if it will, do much in any community in the improvement of inter-racial relationships.¹⁶

VII

A CHRISTIAN BASIS OF ECONOMIC RELATIONSHIPS

New Importance of Economic Relationships

I. BASIC CHRISTIAN PRINCIPLES

1. Material wealth an instrument, not an end.
2. Co-operation for the common good a universal rule of action
3. Development of persons, not private profit, the controlling purpose

II. THE PREVAILING ECONOMIC ORDER

1. The nature of the economic order
 - (1) An acquisitive society
 - (2) Rooted in the profit motive
 - (3) Subordinates persons to property
 - (4) Makes competition the dominant method
 - (5) Creates class division
2. Outcomes of the economic order
 - (1) Values of capitalism
 - (2) Concentration of wealth
 - (3) Power of control
 - (4) Economic insecurity
 - (5) Destruction of personal values

III. WORLD PENETRATION OF ECONOMIC INFLUENCES

1. Effect upon inter-racial relationships
 - (1) A basis of superiority complex
 - (2) A cause of war
2. Inter-relationship of the economic order and narrow nationalism
3. Economic imperialism closes the door to Christian influence

IV. POSSIBILITY OF A CHRISTIAN ECONOMIC ORDER

1. New power over natural forces
2. A new social conscience

V. THE CHRISTIAN PROGRAM

1. In personal life
2. In social-economic relationships within the nation
 - (1) Planned production for use
 - (2) Development of co-operatives
 - (3) Increase of public control
3. In international relationships
 - (1) Recognition of interdependence
 - (2) Disavowal of exploitation
 - (3) Avoidance of competitive economic expansion

FOR EXPLORATION AND DISCUSSION

1. When William Carey purposed to carry the Christian gospel to India, the East India Company, the heads of the company leaders in the Church, refused him passage. Why would Christian men oppose Carey's going to India? In what ways are the same influences operating today?

2. At a meeting in celebration of the one hundredth anniversary of the sending of Melville B. Cox as the first Methodist missionary to Africa, Professor Halford E. Luccock, of Yale University, said: "Every day that passes makes it more clear that there is nothing more futile than sending out to the Orient a religion which is not transforming the pagan forces which are so largely ruling here in America." Do you agree with this statement? What are some of these forces?

3. In *The Contribution of Religion to Social Work* the author, Reinhold Niebuhr, says, "The average man does not have an intelligence keen enough to question the social structure in which he stands."¹ (Page 19.) Do you agree? Is this the chief explanation of the uncritical attitude of most church members toward the inequalities, the injustices, and oppressions of our economic order? Is it possible for religious education to change this attitude?

4. Writing on the subject, "Why Africa Turns from the Gospel," the Rev. Ray E. Phillips, an American missionary working in South Africa, quotes a native as saying, "When the white man came to South Africa he had the Bible and we natives had the land!" Mr. Phillips adds, "While the missionary preached, their land was filched from them by the farmer, miner, and sugar-cane planter. Today the native people, who number four-fifths of the Union of South Africa, own only one-thirteenth of the land." Why, in a case like this, has the gospel not proved more effective in preventing exploitation?

5. In terms of your own observation and experience, list some of the outcomes of our economic order. Check your own list with the outcomes stated on pages 133-136. Wherein would you add to, or subtract from, the latter statements?

6. In Russia, where a great experiment in the direction of a more equitable social order is in process a common saying is that "religion is the opium of the people." What specific evidence can be given in the refutation of the charge as applied to America?

7. How would you state some of the basic Christian principles which should become controlling in economic relationships? What is the basis of hope that they may be made actually controlling?

8. Make a list of the changes which seem to you most necessary in personal living, in national life, and in international relations in constituting a Christian economic order.

¹ *The Contribution of Religion to Social Work*, Reinhold Niebuhr. Copyright, Columbia University Press. Used by permission.

VII

A CHRISTIAN BASIS OF ECONOMIC RELATIONSHIPS

IN the modern world economic relationships have assumed new and startling importance. In the simple agricultural society dominated by hand labor, which prevailed throughout the world for many centuries, while the problem of food supply not infrequently became acute due to natural causes such as drought and flood, there was a minimum of interdependence, and the great masses of people occupied much the same level of opportunity for satisfying the basic necessities of living. In a complex, highly-developed modern society conditions are different. The development of an industrialized world, dominated by power production, has led to the concentration of vast populations in cities, has tremendously increased the dependence of the many upon the production and distribution by others of food products and necessary goods, and has multiplied the power of control of life by money.

What has the Christian religion to say concerning economic relationships?¹ What principles of guidance does it have to offer in the complex and difficult problems of readjustment of economic relations?

BASIC CHRISTIAN PRINCIPLES

Jesus declared that he came that men might have life and have it more abundantly. Every social and economic system, no matter how strongly entrenched, nor how in-

fluent its defenders, must be brought to the bar of the standards which he revealed. What are the Christian principles which apply in this area?

MATERIAL WEALTH AN INSTRUMENT, NOT AN END.—No teaching is more clearly or definitely set forth in the New Testament than the principle that material wealth is not an end in itself. In a score of ways it is declared, illustrated, and enforced. Always material wealth in all its forms is to be regarded and used as an instrument. Just to the extent that any form of economic organization makes or tends to make acquisition of wealth an end in itself it is un-Christian. Both the means of production, and products, are to be used as aids to individual and social growth, to moral and spiritual health and social progress. They are to be not the master but the servant.

Persons are ends in themselves, not instruments. Any form of economic organization which makes or tends to make men primarily instruments, as a tool or a machine or a horse is an instrument, is both un-Christian and anti-Christian.

CO-OPERATION FOR THE COMMON GOOD A UNIVERSAL RULE OF ACTION.—Society in the Christian view is a fellowship in which all are members one of another, all together working for the mutual welfare of all. Our modern forms of industrial organization were wholly unknown in Jesus' day. His teaching does not offer specific plans or regulations for business and industry. But certain governing principles are clear implications from his teaching. One such is that all activity should be motivated by the purpose of mutual service and helpfulness, not merely individual or private gain at the expense of others.

One of the tests of the Christian character of any activity, whether a small local business enterprise or great industrial establishment, is the extent to which it ministers to the well-being of all persons engaged in it. Christian teaching precludes and condemns all organization and effort which promotes individual gain at the expense of the group as a whole or any of its individual participants.

DEVELOPMENT OF PERSONS, NOT PRIVATE PROFIT, THE CONTROLLING PURPOSE.—Basic in Jesus' teaching is the principle of the supreme worth of human personality. Nothing in the gospel is clearer than Jesus' estimate of the supremacy of personal values. This is the central and controlling principle in the Christian ethic. The economic resources of the earth, the Christian religion insists, shall be put at the disposal of the development of personality. In discovery of the controlling purpose of any form of economic organization we therefore arrive at the point of final Christian test of its character.

THE PREVAILING ECONOMIC ORDER

Against this background of Christian principles thus briefly outlined let us examine the prevailing economic order.² What is its essential nature and what are its outcomes?

THE NATURE OF THE ECONOMIC ORDER.—What is the inner nature of our economic order—its motives, its purposes, its controlling principles? A difficulty in making such an analysis arises from the fact that the prevailing system has contaminated the ethical standard by which it should be judged. When men are involved in a system, bound hand and foot by the ropes and cords which its

processes weave, they evolve a philosophy of life which justifies their conduct. Economic processes in which we are involuntary participants develop a social conscience which is self-justifying. Of modern growth, the capitalistic system has been in operation long enough to determine the laws and policies of all industrial nations and to mold to its own pattern the ethical and religious ideas popularly held. The fact that so many of our economic practices and even our attitudes are firmly entrenched in law and social custom operates as a bar sinister to new ethical insights.

An acquisitive society.—Basically our economic order is acquisitive.³ It makes acquisition central. To acquire, to have, to hold, is the drive of the economic system. And it is not getting for the sake of giving, as is sometimes alleged, but getting for the sake of possession. In contrast, the religion of Jesus makes service, ministry to others, basic in life. To give, to serve, is the Christian rule of life.

Rooted in the profit motive.—The economic order is rooted in the profit motive. Economic efforts converge to one end, to make private profits. This does not mean that individual members of society are not frequently actuated by higher motives than that of profit. Many of them are. But it does mean that the system is so constituted that profit is the natural motive and end of economic activities. Profit is the focus of economic interest. The law of profit is the controlling principle. The extent of profit is the measure of success. "When other motives, social and ethical, come in even in a subsidiary way, they

tend to be driven out again because under the present system they cannot compete with the profit motive."⁴

What is profit? The simplest definition is excess of value received, over what is expended, for producing, buying, or selling. It is net surplus after costs have been met. In an industrial enterprise profit, as commonly reckoned, is net surplus after computation of costs of raw material, wages, charges for management, allowance for depreciation, and reserves set up for slack seasons. In other words it is the unearned increment. It is appropriated by the owning person or group. It thus becomes value received for which no equivalent is returned. It is benefit enjoyed without service rendered.⁵

The characteristic institution of our economic order is the corporation, distinctively a profit-seeking creature; a vast, artificial being constituted of many individuals, itself impersonal, without soul or conscience, which drives persistently toward its goal. In the corporation the profit motive does its perfect work. Its true nature is exhibited in the merciless, inexorable manner in which it exploits men, women, and children in its greed for gain.

Subordinates persons to property.—The economic order subordinates persons to property, tending to regard persons as mere instruments, and makes property rights supreme and absolute. Under capitalism the most obvious and fundamental of all rights are the absolute and unconditioned rights of property.⁶ These rights are undergirded and buttressed by an extensive and thoroughly entrenched system of property laws.

The Christian religion, in contrast, makes personal values and rights supreme, and subordinates property and

property rights. It is this transfer of rights from the conception of property privately owned as secondary, to the conception of it as ultimate and absolute, which has created most of our social difficulties.

The sordid tale of inadequate factory wages, of child labor, of discrimination against women, in brief, of the impoverishment and degradation of vast masses of population by industrialism, is an open book. The devastation of native populations in the colonies of the European nations by commerce and industry likewise is common knowledge. The history of ancient barbarism contains no more terrible moral indictment than the confession of a historian of a great modern nation: "We have grown rich because whole races and tribes have died for us and continents have been depopulated for us."⁷ How much better is our American industrialism?

Makes competition the dominant method.—By virtue of its essential nature the economic order constitutes competition the dominant method. It is intrinsically a competitive system. The moral fault of the prevailing economic order is not merely one of failure to realize in practice the spirit and method of co-operation but refusal to acknowledge the validity of the principle.⁸

This is in part an outgrowth of the Protestant principle of individual freedom and rights. By an overemphasis upon the absolute rights of the individual a situation has been created in which, through self-interest, competitive struggle permits individual fulfilment to a few, and wrecks the individuality of the many.

Out of this element of competition innumerable evils grow. Co-operation is mutual aid for common gain; com-

petition is gain for one at the expense of another. In co-operation the superior intelligence, skill, or strength of one redounds to the benefit of all; in competition any of these qualities gives one person an unequal advantage over others. Co-operation stimulates good will and solidarity; competition represses good will and stimulates jealousy and selfishness. Co-operation nurtures the spirit of brotherhood; competition is a denial of fraternity. Losers in competitive business are exhorted to be good sports, but if the figure of a game is used one should realize that business competitors never have an even start. In a real game the advantage of the handicap belongs to the disadvantaged; in competitive business the disadvantaged have to start at scratch.

The system places a premium upon greed and insensitivity. The employer who is a merciless driver, who exacts the last ounce of strength from his men, who displaces men wherever possible by women and children, who takes advantage of a slack market and an era of unemployment to depress wages, is the man who wins, and who sets the pace for others. Fear comes in to re-enforce competition in causing the greed and inhumanity of the worst to overcome the scruples of the honest and the sensitive.

Competition puts a strain upon human nature greater than it can bear. Dishonesty, trickery, adulteration, gambling, are the inevitable fruits. The association of men in business and industry becomes a battle ground; fierce antagonisms are engendered, self-respect and honor are sacrificed, and the combative impulses are given free course.⁹

That much friendliness, kindness, sympathy, and mutual

aid exist among business and industrial competitors no one will deny. The essential point is that these kindly and friendly relations are not the natural outgrowth of economic relationships under the competitive system but exist in spite of it, expressions of personal character developed by church and school through teachings diametrically opposed to the controlling principles of our economic order.

Creates class division.—The development of the capitalist system has resulted in the creation of two distinct social classes, the owners and their representatives, the salaried executives and managers; and the workers. In the one group are the capitalist class, who own and control the raw materials, the factories, the machinery—all the necessary material factors of production. In the other group are the workers, who contribute their skill and the labor of their hands for a wage; with few exceptions own no share of the industry or business, and have little or no voice in control. Throughout the world today, wherever economic relationships have been industrialized these two classes confront each other in clear formation. From the relation of these two spring a multitude of problems which in the aggregate constitute a challenge to ethics and religion as serious and compelling as is offered by the modern world.

Capitalist control with its wage system has taken from the workers initiative, independence, and authority. Where labor organization has not come in to modify conditions workers are mute, passive, powerless. A system which makes such a division, depriving one group of property rights in the instruments of their labor, of a voice in the management of the shops in which they work, of all con-

trol over the output of their labor, of a proportionate share of the sales price, is a contradiction of simple human rights, immoral and un-Christian. It is an encroachment upon human freedom which from the standpoint of Christian principles is intolerable. Human personality is a unity. To deprive a person of independence in one area of relationships is to make him less than a free man in all his relationships. Without economic freedom political and religious liberty become merely a pretense.

OUTCOMES OF THE ECONOMIC ORDER.—While the system now controlling in the realm of economic relationships is a modern development, it has been in existence sufficiently long for its outcomes to be observed.¹⁰ Certain of these are so intimately related to human welfare in all nations and to the growth of a Christian world that they must be taken into account.

Values of capitalism.—That capitalism has been efficient in the production of wealth no one can deny. Under its rule wealth has multiplied more rapidly than ever before in the world's history. Certain indisputable results of modern industry are vastly significant. It has immensely speeded up the pace of work. It has developed the application of machine power to production. By doing these two things it has vastly increased production. This has given it irresistible power. Wherever it has invaded an old civilization the ancient forms, methods, and organization of production have been doomed. It is, however, a question whether these are not mere accompaniments rather than caused outcomes of the modern economic system. Very largely these things are due to the rise of science. Applied science is not wedded to any specific

economic order, and serves impartially any that commands its service.

Concentration of wealth.—The immense wealth produced under the existing economic order is concentrated in the hands of the few. In the United States in 1929, the climactic year of the post-war prosperity period, the per capita income according to the Treasury Department of the government was \$700. In the same year five hundred and four persons each had an income for that one year of more than one million dollars. The combined income of these five hundred and four persons was \$1,185,000,000. In other words, five hundred and four had a combined income equal to that of 1,692,000 other persons. In the same year, according to the estimates of competent economists, a large proportion, perhaps a majority of the people, received an income less than sufficient to permit them to live lives of health and decency.¹¹ In 1926 the Federal Trade Commission reported that one per cent of the people of the United States owned 60 per cent of the total wealth; 99 per cent of the people owning only 40 per cent of the total. It was further reported that 13 per cent of the people owned more than 90 per cent of the wealth.

An economic system to meet the requirements of the Christian standard must make possible for all the more abundant life. It must supply not merely a few but all with those material accompaniments of living which are necessary to the life of the body and which may be made to minister to the life of the spirit.

Power of control.—Even more significant than the fact of possession is the concentration of power involved under

the prevailing system. Concentrated possession conveys enormous economic, social, and political power over the lives, the welfare, and the destinies of others.¹² Power in the hands of persons who possess a high sense of social responsibility may be and often is used to good ends. Unfortunately the measure of power bears no assured relation either to the qualifications or willingness of its possessors to make use of it in behalf of human welfare or social progress.¹³ As the system works out in practice frequently the enormous power developed is irresponsible and without any deep sense of social obligation.

Economic insecurity.—Except for the favored few the economic system of capitalism involves a high degree of insecurity, both for owners and employees.¹⁴ The economic logic of the competitive system of production has been called "a mobile reserve of unemployed labor." It is cruel and inhuman but in an unplanned, unco-ordinated, individualistic system it plays a necessary part.

Again, the fact of most serious significance is not the sense of insecurity, but the haunting fear and distrust which are its invariable accompaniments, whose destructive effects upon the physical and emotional organization of personality are well known.

Destruction of personal values.—The final condemnation of prevailing economic processes and relationships is their effect upon all personal values and upon personality itself. Pride of workmanship and the finer skills of hand are dissipated. Beauty and artistry, as values in themselves, are discounted and to a great extent lost. Personal interest in the thing produced disappears. The worker tends to become a mere cog in a mechanical organism.

Fatigue, induced by speed, lowers moral and physical resistance. Morale is broken down and personality is dwarfed.

WORLD PENETRATION OF ECONOMIC INFLUENCES

The Christian religion has a world outreach. It operates upon a world stage. The area of conflict, therefore, between religion and the economic order is not any one nation but the world.

EFFECT UPON INTER-RACIAL RELATIONSHIPS.—We have said that the problem of social relationship conditions the problem of economic relationship. The obverse of this is likewise true.

A basis of superiority complex.—Economic exploitation contributes to the development of a sense of superiority. The individual or the group exploiting or desiring to exploit another group takes refuge in the claim that the victims are inferior, lacking in capacity for self-maintenance and social development. There are numerous examples of oppression self-justified by the assertion of inferiority.

A cause of war.—If a Christian civilization is to be established in the earth war between races and between nations must be done away. But the abolition of war is not merely a matter of treaties and other political arrangements. The real roots of war in the modern age are not political but economic. To do away with war the economic system which breeds war must be altered. There can be no world peace without economic justice between nations. We know now, what we did not know during

the years in which as a nation we were involved in it, that the World War basically was an economic conflict.¹⁵

INTER-RELATIONSHIP OF THE ECONOMIC ORDER AND NARROW NATIONALISM.—The nationalism which we have seen to be so antagonistic in its nature and its effects to the Christian religion represents almost an exact counterpart on a national scale to the unrestrained individualism which is so frequently exhibited in economic relationships within more restricted areas. Each nation in the pursuit of its own ends takes measures which benefit itself at the expense of its neighbors. Competitive tariffs, competitive currency deflations, competitive wage reductions, competitive liquidation of foreign assets—are simply the carrying over into the international field of the familiar tactics pursued by one corporation in competition with another. And it is the ambitions, the jealousies, the selfish greed of which these are the outgrowth which constitute the spirit and the essence of narrow nationalism.

ECONOMIC IMPERIALISM CLOSES THE DOOR TO CHRISTIAN INFLUENCE.—The type of commercial exploitation which is part and parcel of our economic system more and more tends to nullify the Christian gospel. Not only has confusion been created in the minds of vast numbers of people in the Near East, the Orient, Africa, and the countries of Latin-America by co-incidence in the coming of the missionary and the commercial exploiter to their countries. In recent years they have examined further and have discovered that missionary societies with few exceptions have not expressed explicit disapproval of the motives and practices of exploitative capitalistic industry and of commercial imperialism backed by the power of

armies and navies. They discern a connection between a policy of silence regarding an exploitative industrialism and the financial support of missions. This apparent partnership tends to deaden the influence of the missionaries' message. Selfishness, injustice, and oppression have provoked resentment and active antagonism. Deep-seated rebellion is expressed against economic oppression which threatens a condition of serfdom.

POSSIBILITY OF A CHRISTIAN ECONOMIC ORDER

We have examined briefly the inner nature and the outcomes of our acquisitive society. The verdict is unmistakable. At almost every point the economic order stands condemned. The Christian religion and modern economic organization and practice are in direct and irreconcilable conflict. The character of the economic order being what it is, our involuntary involvement in it constitutes a conflict between our religion and our practice which in personal character makes impossible a fully integrated self, and makes the Christian Church a house divided against itself, robbing contemporary Christianity both of much of its power as a world influence and of its inner vitality.

The Christian verdict thus expressed is not a universal condemnation upon persons engaged in the activities of a system which they did not create and from which they cannot wholly escape whether or not they discern its inner nature. Rather it puts into bold relief every attitude of generosity, kindness, and co-operation which very many exhibit, since these are evidences of a moral victory over the insidious influences of the system in which all of us are

involved. But the Christian verdict does clearly and unmistakably declare that our economic system, entrenched within our democratic political order, contradicting and undermining the principles for which the Christian home, and school, and Church stand, constitutes an unregenerate element of our total social order upon which the religion of Jesus pronounces unsparing condemnation. The heart of the economic order must be changed.

Can this thorough-going change be effected? Is an economic order based upon Christian principles within the range of possibility? Is not Christian teaching defined in economic terms impracticable? Can the inequalities, the injustices, and the wrongs of the present order be corrected? Can its central basic purpose be regenerated? Or, is it inevitable that human beings in vast numbers shall continue indefinitely, through the working of an un-Christian system, to be dwarfed and thwarted and deprived of simple human rights? These are questions which are being asked by an ever-increasing number of aspiring people throughout the world. They are questions which ought to be asked, and which will not be silenced.

NEW POWER OVER NATURAL FORCES.—Through the long past man has been the victim of natural powers too much for him. He possessed neither the physical power nor the intelligence to control those natural forces which expressed themselves in drought, flood, fire, epidemics of disease, scourges of insect pests, and in other ways. In the new day of science and education in which we live knowledge and skill have conquered. A mastery over natural forces has been achieved which makes possible the banishing of these ancient enemies of the race.

The economy of want has given way to the economy of abundance. The possibility has been achieved of producing more than enough in food and goods to meet the requirements of all. In earlier ages the privileged classes contended bitterly, on the basis of self-preservation, for the maintenance of class privilege. Every social advantage gained has been at the cost of long struggle. Today the old basis of privilege is gone. More than enough to go around may easily be produced. Only greed and selfishness stand in the way of the abundant life for all.¹⁶

A NEW SOCIAL CONSCIENCE.—Theoretically a Christian economic order is possible. Its realization waits upon the growth of a more dynamic social conscience. Men today possess the ability and the power to build a new social order. What is required in order that it shall actually come to be is the will to its achievement, undergirded by the sense of obligation that only religion can give. This new social conscience is in process of development. It has found expression in the lives and messages of a few prophetic spirits in every age. Slowly the principles for which it stands have been penetrating the thinking of mankind. Gradually its insights have been quickened and its strength developed. Is now, at long last, the day of its power at hand?

THE CHRISTIAN PROGRAM

What does recognition of the Christian principles we have discussed involve? What changes are necessitated in human relationships—in ways of personal living and in large-scale social relationships? These are questions so involved and far-reaching that they may not be fully

answered in any brief statement. Only a few of the more obvious and simple implications may be stated.

IN PERSONAL LIFE.—The individual Christian whose conscience is sensitive to the inequalities, injustices, and oppressions of the present economic order finds himself convicted of sin with no way of effective repentance open to him. He is involved, as a member of a competitive society, in a social web from which he cannot separate himself. What then can he do?

The individual Christian may espouse the simple life. He may rigorously uproot from his own heart all greed for selfish gain, all lust for power over others, all love of wealth, ostentation, and vain display. He may steel his soul against the lure of large remuneration. He may reject special privilege in all its forms.

Beyond consistent personal living the individual Christian may use every means and force open to him to sustain and augment all the influences that are moving in the world in the direction of a social order founded on justice and brotherhood. As a member of the church and as a citizen he may disavow the profit motive and espouse the principle of co-operation; he may become active in word and deed in behalf of every movement for the reconstruction of the present social order. He may identify himself with the under-privileged, seeking to share their burdens and making their cause his own.

IN SOCIAL-ECONOMIC RELATIONSHIPS WITHIN THE NATION.—How are these principles to be applied on a nation-wide scale?

Planned production for use.—The disavowal of the profit motive means that production on a nation-wide scale

must be primarily for use rather than for profit. Nation-wide planning of production is necessary—planning in which private profit is subordinated to the provision by society for the essentials of the abundant life for all. In the carrying out of the plan all classes of the population must participate.

Development of co-operatives.—Planned production must extend into the field of organization. The ideal of co-operation must find concrete expression in the development, under governmental protection and encouragement, of producers and consumers co-operatives.

Increase of public control.—A third requirement is the socialization, through public ownership and control, of the primary sources of wealth. This does not mean the abolition of private property—on the contrary, under an economy of abundance such as now prevails, there should be a net increase and a much wider spread of ownership. But it does mean the public ownership and operation of the primary means of production and distribution, including the gradual transfer of the principal industries from private, autocratic ownership to social ownership and democratic control, and public ownership of water power and other sources of electric energy, of coal, oil, iron ore, and means of transportation and communication.

IN INTERNATIONAL RELATIONSHIPS.—What are some of the implications of these principles for international relationships?

Recognition of interdependence.—First is the recognition by nations and governments of mutual interdependence. Under modern conditions no nation can live to itself. The United States comes nearer than any other nation to

economic self-sufficiency, yet among our needs are many which cannot be supplied by ourselves. The fact of interdependence should be recognized and the obligation which it entails freely acknowledged. The nation as a whole must seek to meet its international obligations.

Disavowal of exploitation.—The nation must take the lead in disavowing all purpose of exploitation, both on its own part and on the part of its citizens, and means must be found of enforcing the disavowal. The Christian missionary enterprise draws upon the economic surplus of the more favored temperate climates for the economic, moral, and religious development of the peoples living in more rigorous, less favored climates. Economic exploiters proceed to draw upon the scanty resources of these less favored regions to enrich themselves. This contradiction in practice very largely nullifies the effect of missionary effort. Economic exploitation of a weaker people by the citizens of a stronger nation is a denial of international obligation and has no place in a Christian world. Nor should the sanction of the nation, by affording governmental protection in any form, be extended to any citizen who engages in any form of economic exploitation.

Avoidance of competitive economic expansion.—Preferential access to sources of raw materials and markets has been a frequent cause of international friction. "It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which does impartial justice to the claims of all nations."¹⁷

The tremendous task before the Christian religion in the realm of economic relationships is to regenerate and reconstruct an outgrown and immoral economic order; to rid the world of philosophies, laws, customs, and practices inherited from despotic paganism, and to replace them with an economic order consistent with Christian teachings.

The consciousness of existing evil is everywhere present. The knowledge of what is required is ours. Do we have the will to match the deed? "Can we marshal the moral forces capable of breaking what must be broken, and then building what must be built? Our moral efficiency depends on our religious faith. The force of will, of courage, of self-sacrifice, liberated by a living religious faith is so incalculable, so invincible, that nothing is impossible when that power enters the field."¹⁸

VIII

A CHRISTIAN BASIS OF INTERNATIONAL RELATIONSHIPS

I. THE CHRISTIAN IDEAL

1. A warless world
2. A family of nations
3. International good will and service

II. NECESSITY OF A NEW BASIS OF INTERNATIONAL RE- LATIONSHIPS

1. New physical proximity of nations
2. Binding together of nations in economic interdependence
3. Destructive character of modern warfare
4. Awakening of submerged peoples

III. THE NATURE OF NATIONALISM

1. What is nationalism?
2. Evils of narrow nationalism
 - (1) Makes the cult of patriotism a religion
 - (2) Exalts the dominion of the State over the consciences of men
 - (3) Makes the institutions of religion its agencies
3. Self-determination of peoples

IV. THE GROWTH OF A NEW INTERNATIONALISM

1. International co-operative agencies
 - (1) The Court of International Arbitration
 - (2) The League of Nations
 - (3) Permanent Court of International Justice
2. International education
3. Contribution of the Christian mission

V. THE CHRISTIAN PROGRAM

1. Where international good will begins
2. The teaching mission of the Church
3. An advance guard
4. Practice of internationalism

"God that made the world and all things therein, seeing that he is Lord of heaven and earth . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord . . . and find him."—Acts 17: 24-27.

FOR EXPLORATION AND DISCUSSION

1. In *Human Needs and World Christianity*, Bishop Francis J. McConnell says, "Nationalism is the most serious organized form of rivalry to Christianity." (Page 131.) Do you agree or disagree? What reasons can you give in support of your position?

2. Recently the women's society of a certain church sponsored an address on "The Life of Washington" by the commandant of a near-by military post. The address was strongly militaristic, defining patriotism and civic duty in terms of readiness to fight for one's country in any cause at any time. The program provided for a closing benediction by the pastor. Instead, the pastor went to the platform and said, "In the course of the evening's remarks, we have heard some of the basic principles of Christ and his religion contradicted. There is no time for reply. My opportunity to speak will come next Sunday morning. I refuse to give the benediction of the Church to such teaching. You are dismissed." Was the pastor justified in his action? What would happen if such practice should become general?

3. In *What Does It Mean to Be Educated*, Marguerite Harmon Bro writes, "Three young men, strangers to one another, find themselves at the same table in a dining car. Mr. Bertram, an architect, speaks first: 'What do you think of the Sino-Japanese war?' 'Awful mess over there.' 'Not interested,' says Mr. Anderson, pleasantly. 'I'm a portrait painter and can't be concerned about a war in China. War and pictures don't mix' . . . 'We ought to be able to settle that difficulty without further war,' says Mr. Caldwell, slowly. 'The Japanese have to have iron and coal and other mineral resources for their industries. We ought to find a way to regulate tariffs so that she could buy her necessities in the open markets.' 'Let her buy nothing,' cuts in Mr. Bertram. 'We should teach her a lesson. Make her get out of China and then declare a protectorate like we did for the Philippines. Let the good old United States navy teach her a lesson. An economic boycott's too slow and besides it would cost us millions in trade. Why should we suffer with the guilty?' 'We're all guilty,' says Mr. Caldwell. 'The United States doesn't have a clean slate. And even if we did the price of progress is sometimes the willingness of the innocent to suffer with the guilty in order to work out our common salvation, economic, or spiritual.'" Which of the three men, if any one of them, exemplifies the Christian point of view? Why?

4. In his book, *International Relations*, Raymond Leslie Buell, research director of the Foreign Policy Association, says, "The church organizations in the United States are taking the lead in the movement for a liberal internationalism." What part are the churches which you know taking in this movement? Discuss what local churches might do.

VIII

A CHRISTIAN BASIS OF INTERNATIONAL RELATIONSHIPS

THE world today is one world—a closely knit, interdependent society of nations. If a local community is to be a true neighborhood, the individual members must learn how to live as good neighbors. So also with nations, in an age when the world has become a neighborhood. The members must learn the way of living together in understanding and mutual co-operation.

The earliest human groups apparently lived remote from one another under conditions such that one group or tribe rarely attacked another. But as populations increased and one group encroached upon another's territory and food supply, war became common. War and the control of food supply necessitated organization. From the beginning of existence of formal government among men, a chief end of the State has been conceived to be the use of force, and the exercise of government has been closely allied, one might almost say identified, with military functions. History has been one continued tale of war—the use of armed force as a means of determining issues of nation with nation.

THE CHRISTIAN IDEAL

Into a warring world, from an early period of history religion has projected an ideal of peace. In the midst of wars and rumors of wars the vision of community,

of men living together in peace and co-operation, long has haunted the prophets of humanity. Clearest and most insistent has been the Christian ideal.

A WARLESS WORLD.—Building on the foundation of the Hebrew prophets, Jesus developed the concept of a warless world, of universal peace. The ideal is of the very warp and woof of his teaching. War violates every principle of his religion. Not one but what is scorned and denied by it. Jesus taught that love is the supreme law; war exalts hatred. Jesus taught that personality is sacred, of greater worth than any material good; war considers persons of so little value that it uses men for "cannon fodder." Jesus declared "Thou shalt not kill"; war kills by wholesale. Jesus exalted truth and enjoined loyalty to truth; war deliberately uses propaganda of lies. War, in brief, is the antithesis of everything for which the religion of Jesus stands. Nothing short of the abolition of war will satisfy the demand of the Christian religion. With all of the contentions of the militarist it is in complete and utter disagreement.

The militarist holds that war is inevitable, that the impulse to fight is inwrought in human nature. Jesus teaches that love has power to rule the human heart, even to the casting out of both fear and hate. The militarist insists, since men always in the past have resorted to physical conflict as a means of settling their differences, they will always continue to do so. The religion of Jesus confidently envisions a warless world and bids men unceasingly pray and labor for the reign of peace.

A FAMILY OF NATIONS.—All races and nations, according to Christian teaching, constitute one human fam-

ily. "Above all nations is humanity." The family of nations possesses the same universal and real identity of interests which exists among the members of a family.

This is the clear implication of Jesus' teaching of the common brotherhood of all men as children of the heavenly Father. The brotherhood of man has meaning only as it is recognized as transcending all mere geographical and political boundaries. As mere sentiment it means little and is almost wholly lacking in dynamic. But as it is actually applied to the relationships of nation with nation, to relationships within local communities, and to the relationships of community with community and to class with class, its transcendent meaning and power become evident.

The Christian demand is for the inauguration of a new order of international life, the organization of a world family each member of which will make its own distinctive contribution to common need and to the development of all, just as in the beginnings of human society long ago the family grew into permanence as a social institution stimulated by the necessity of common effort, mutual help, and co-operative care, in meeting the needs of the young and the old, beginning with the need for food.

The new world society makes possible as never before the realization of family relationships between the nations. International co-operation on a world scale was demonstrated as practicable during the great conflict in the economic and military organization of the allied nations. What can be done in the interest of success in war likewise can be done in the interest of peace. The prevailing

Christianity of the last one hundred years has not interfered with the pagan ideals and principles which have ruled in international relations. The statesmen, admirals, and generals, although most of them conventional Christians, were careful not to permit religion to disturb traditional policies. But a new Christian conscience has been developed which demands a new international order, a conscience re-enforced by widespread recognition that the choice is now between a new world order and universal catastrophe. There is no other alternative. It is either a world family of nations or the deadly devastation of world conflict.

There are immense practical difficulties involved in the achievement of brotherhood on an international scale which should be clearly recognized. There are those who declare that it is useless to expect nations to act otherwise than from motives of self-interest. There are even religious leaders who believe the regeneration of State nature to be an impossibility. Recently it has been declared that "the nations are too selfish and morally too obtuse and self-righteous to make the attainment of international justice without the use of force possible."¹ Beyond question the difficulty is one which challenges the social vitality and dynamic of religion.

INTERNATIONAL GOOD WILL AND SERVICE.—The good will proclaimed by the gospel is something more than mere sentiment. It is motive and purpose. If it is real it is active and operative. It expresses itself not merely in words but also in organized form. If it is genuine in personal experience in the lives of individuals it is bound in some measure to manifest itself in purposes and plans

of national service to other peoples instead of selfish aggrandizement and exploitation.

NECESSITY OF A NEW BASIS OF INTERNATIONAL RELATIONSHIPS

The demand of religion for the abolition of war is re-enforced by necessities newly developed. Conditions new in the world's life require a new basis of relations between nations. Humanity has moved into a new era. Conditions and powers have come into existence that make the rule of might impossible. Brute force has had its day. It must give way to a new order. "Disavow force or perish" is the edict which the moving finger writes before the eyes of the nations of the modern world.

NEW PHYSICAL PROXIMITY OF NATIONS.—Space-contracting and time-defying agencies have caused the physical shrinking of the earth. Railroads, trans-oceanic steamship lines, and now within recent years aëroplane travel have caused the world to be actually smaller in point of time than was our own nation one hundred years ago. The telephone, the telegraph, and the radio have so multiplied facilities of communication that peoples everywhere "listen in" on the family affairs of a world neighborhood. Nowhere on the earth's surface today can nation engage in conflict with nation without the whole world knowing what is going on and without the most distant nations being directly or indirectly affected. For the first time in the world's history every war today is in some sense a world war.

BINDING TOGETHER OF NATIONS IN ECONOMIC INTERDEPENDENCE.—As has been already stated, developments

within modern civilization have made peoples as never before economically interdependent. This interdependence has contributed to the binding together of the nations in a relationship in which the rule of force is an anachronism. The economic life of all nations we have seen to be inextricably interwoven. The prayer, "Give us this day our daily bread" today has a world outreach.

DESTRUCTIVE CHARACTER OF MODERN WARFARE.—A far more serious factor is the destructive character of modern warfare. As never before war is today destructive of life and human values. The Great War came perilously near constituting the suicide of civilization, but developments since have been such that another great war would be incomparably more destructive. So-called improvements have made all the weapons of war more deadly. Guns, now capable of more accurate range-finding, throw heavier projectiles for a greater distance. Speed of firing also is increased. Machine guns are in existence with a capacity of five hundred bullets per minute. Gases deadlier than ever known before have been developed.²

What is at stake is nothing less than the continued existence of Western civilization. If peaceful forms of international co-operation are not substituted for the resort to arms modern civilization will be destroyed.

AWAKENING OF SUBMERGED PEOPLES.—Various peoples of the world, long inert and inarticulate, in recent years have come to new self-consciousness, new realization of their rights as human beings, and new self-assertion. No longer will they submit as dumb victims to the rule of force.³ Wherever one goes throughout the world he finds evidence of this awakening. Is it among the coolies

of Japan and China? They are conscious of the currents of world thought and influence. The tiny huts that house their bodies no longer are the homes of their spirits. They have become conscious of a wider world. Is it among the submerged millions of India? They have become aware of the might of the multitude. They have lost their craven spirit. They stand on their feet like men and assert their rights. Is it among the black peoples of Africa? Even there one finds the stirring of new life, the birth of new interests, new ambitions, new hopes. What is happening is the awakening of humanity.⁴

THE NATURE OF NATIONALISM

The conviction steadily grows among men of good will and open mind that one of the greatest hindrances to a Christian world order is modern nationalism.

WHAT IS NATIONALISM?—It is essential clearly to apprehend the character and spirit of the nationalism which now prevails throughout the world.

What constitutes a nation? The term nation is popularly used in two senses. The first is racial, or ethnological. A nation, in this sense, "is a part, or division, of the people of the earth, distinguished from the rest by common descent, language, or institutions—a race, or stock." The second is the political sense. From this point of view a nation is "the body of inhabitants of a country, united under an independent government of their own."

Nationalism is a product of these two factors, the racial and the political. In some cases the racial factor is predominant—the consciousness of common blood, accentuated by race pride, but in most cases there is no real

physiological basis for a nationalism based upon purity of race. Most nations are a racial mixture. In fact, some anthropologists assert that there are no pure or wholly distinct races. The sentiment of nationality, fostered by common language and traditions, re-enforces the factor of common racial background and where this is lacking provides a substitute. In every case the political factor is prominent; in some predominant. Nationalism is the sense of political oneness, of national solidarity—an amalgam of the political hopes, ambitions, and purposes of a united people.

Nationalism at its best is one of the finest things in the world. When it represents the common consciousness of a worthy heritage in tradition, language, literature, art, and religion, together with a purpose to conserve this heritage, further enrich it, and utilize it for the benefit of all mankind, it becomes a great force for world civilization, a powerful ally of the Christian religion.⁵

EVILS OF NARROW NATIONALISM.—But nationalism is by no means always dominated by such a noble spirit. Too often it is narrow, dominated by selfish ambition, jealous and suspicious of other national groups, careless of the rights of others, all too ready to exploit weaker peoples for its own advantage. This type of nationalism, which often takes to itself the mask of patriotism, fosters isolation, promotes racial prejudice, erects selfish artificial barriers. It deliberately cultivates suspicions, fears, and animosities. It exaggerates the virtues and minimizes the vices of its own people; at the same time magnifying the evils and deriding the virtues of other peoples. Thus it fosters an unwarranted feeling of superiority. Through

the press by inspired articles, by cartoons, and by distorted news dispatches; through books and pamphlets; by means of the lecture platform and club forums; even through the classroom of high school and college, and the pulpit, narrow nationalism pursues its evil, selfish ends.

Narrow nationalism sanctifies all the ends of national policy, no matter how selfish and exploitative they may be.⁶ There has not been a war fought in modern times that has not been promoted and defended on the ground that it is a conflict in the interest of culture and civilization.⁷

Nationalism of this narrow type is the most powerful organized competitive rival of the Christian religion, as may be readily seen when its nature and claims are frankly recognized.

Makes the cult of patriotism a religion.—Narrow nationalism constitutes of the activities of patriotism virtually a religious cult.

As in early Israel Jehovah was considered to be a tribal god, fighting on the side of his people against all other tribes and nations, concerned only for their welfare and accepting only their homage, so in our own times narrow nationalism identifies the selfish interests of one nation with the will and purpose of God. The service of the State is made identical with the service of God. "I have no religion," declares a political leader of the new India; "my country is my religion."

A familiar illustration of the religious fervor of nationalism is the reverence demanded in the name of patriotism for our national symbols, the flag and the national anthem—a reverence in sharp contrast, as Bishop

Francis J. McConnell suggests, with that expected to be shown for the symbols of the Christian religion.⁸ "Hats off, the flag is passing by!" but who expects hats to be removed in the presence of the cross? "The Star Spangled Banner,"—everybody spontaneously rises when the first measure is sounded, but how seldom is witnessed a similar demonstration of reverence in honor of any of the great hymns of religion? No objection is offered to honoring the flag and the national anthem; merely an illustration is being given of the extent to which nationalism in our own country has taken on the quality of a reverence essentially religious. But when it is demanded in the name of patriotism that sanction shall be given to all the ends and acts of the State, without discrimination, objection must be insistently urged. This is what happens on occasion. Patriotism becomes so surcharged with emotional fervor that moral judgment and ethical discrimination are submerged and deadened.

Exalts the dominion of the State over the consciences of men.—Narrow nationalism tends to elevate the State to a place of supreme authority over conscience. In an extreme form it deifies the State, putting the State in the place of God in the obligation of citizens.

The worship of the State is an inheritance from the Roman Empire. The citizen was required to recognize the supreme authority of the State and, in evidence of submission, to bow before the image of the emperor. This was the peculiar idolatry against which Christianity in the first century of its history had to contend. The resurgence of narrow nationalism in recent decades has given the world a half-dozen or more prototypes of the Roman

Empire, each aiming at world dominion and each setting itself up as the supreme object of the devotion, the loyalty, and the reverence of its citizens. Today, no less than in the beginning, the Christian religion must oppose with all its power the assertion of State authority over conscience. God alone is Lord of the conscience.

Makes the institutions of religion its agencies.—Finally, narrow nationalism claims the right to use the institutions of religion for its own ends.⁹ Denying the right of religion to pass judgment upon its ends, the nationalistic State also demands that religion, irrespective of conscientious scruples, shall make its institutions agencies of attainment of State ends.¹⁰ Extreme nationalists demand that church schools, and the churches themselves, shall uncritically foster national policies and ambitions, and in time of war even become recruiting agencies. Thus the Church is confronted with the alternative of surrendering to the secular State or standing at the risk of its life, with its Founder, for a Kingdom which is universal and whose claim to allegiance is supreme, above all political powers.

SELF-DETERMINATION OF PEOPLES.—In recent decades the awakening of the submerged and the oppressed has led to the passionate assertion of the right of self-determination. No longer will great masses of mankind submit to the determination of their social, economic, and political destiny on the basis of selfish political power and economic greed of States near or far. A new spirit of freedom has come to birth. It is conscious of its power. It will not be denied. It finds expression in the demands of nearly

one thousand million human beings now living under the domination of foreign powers.¹¹

THE GROWTH OF A NEW INTERNATIONALISM

While the recent political history of the nations records the resurgence of narrow nationalism, it also bears witness to the influence of the Christian ideal in the development of a new spirit of internationalism. Evidences are numerous.

INTERNATIONAL CO-OPERATIVE AGENCIES.—A number of significant international co-operative agencies have been created within recent years.

The Court of International Arbitration.—In 1899 as the result of patient efforts on the part of friends of international good will and co-operation the International Peace Conference, the first of its kind in the history of the world, convened at The Hague. This was followed by a second Conference in 1907, and from these emerged the permanent Court of International Arbitration, an institution signifying a recognition of the place of judicial processes in settling disputes and disagreements among the nations.

The League of Nations.—The Great War, in spite of the patriotic passion which it kindled in every nation, outraged the moral sense of humanity. Even during the progress of conflict a strengthened demand was expressed for a new internationalism. In part, at least, in answer to this demand came the League of Nations, initiated in 1920 by thirteen nations constituting themselves members, bound by a Covenant of twenty-six brief Articles. From this beginning the membership grew to fifty-five nations.

Gradually a new structure of international relationship was elaborated—something wholly new in human history, an agency and method of international co-operation prepared to function on every kind of international problem. While the League has not developed fully effective means of enforcing its judgments and decrees, and many unexplored fields of co-operative endeavor remain to be entered, greatly significant achievements have been wrought and a new international public opinion in terms of established peace has been created.¹²

Permanent Court of International Justice.—Established at The Hague as a world court by a protocol signed in 1920 by the nations of the world, excepting only the United States, Germany, Russia, and Mexico, the Court of International Justice provides an impartial tribunal before which all States may bring questions of international law and of interpretation of treaties, and various classes of charges, complaints, and disputes. It does not supersede but complements the Court of International Arbitration, providing an additional agency for the elimination of causes of war before they develop into threats of war, and differing from it in being a permanent body continually in session, similar to our Supreme Court.

INTERNATIONAL EDUCATION.—Not less influential than the co-operative agencies in which governments are represented are many unofficial and more informal educational agencies and efforts. Not fewer than one hundred and fifty universities and colleges maintain chairs on international relations. Exchange professorships between institutions in different countries are numerous. There are hundreds of international societies, representing wide diversity

in interest and purpose but all contributing in some measure to international understanding and appreciation.

CONTRIBUTION OF THE CHRISTIAN MISSION.—Undergirding the influence of all these various agencies and making a greater contribution than any one of them is the Christian missionary enterprise. The tens of thousands of missionaries, penetrating the very ends of the earth, in constant contact with all peoples—praying, conversing, preaching, teaching—by their personal influence and spoken and written words testifying to a fellowship which transcends all boundaries of nation and race, are the great ambassadors and mediators of a true internationalism.

THE CHRISTIAN PROGRAM

From the Christian standpoint the basic problem in the area of political relationships is how prevailing political conceptions and traditions of government which are pagan and, very largely, even anti-Christian, can be transformed.

WHERE INTERNATIONAL GOOD WILL BEGINS.—The world begins in everyone's dooryard. Nearer still, in everyman's home. The seeds of international good will are planted in the hearts and minds of children within the home. The attitudes which are to find exemplification in Christian world relationships must first be developed within the world of the home, and the next larger world of the neighborhood. The pattern of Christian world relationships must be worked out in miniature in the city ward and the rural township. So long as jealousy, hatred, and selfishness rule in the primary relationships of person with person it cannot be expected that good will and co-operation will dominate the wider association of nation

with nation. So long as municipal and state politics are ruled by the ethics of the gangster and the spoilsman there can be little basis or real hope for Christian world politics. All that the Church does—and much more might be done than is commonly done—to develop in children and young people understanding and appreciation of others, particularly of other races; to develop attitudes of kindness and co-operation; and to practice good will and service, contributes to Christian internationalism.

THE TEACHING MISSION OF THE CHURCH.—“We should remember,” said Elihu Root, an American statesman well-known for his advocacy of agencies of international co-operation, “that the real power behind international as well as national progress toward better conditions is public opinion—not sudden bursts of temper or sentimentality, but enlightened matured public opinion.” There is a kind of good will, a spontaneous expression of natural human impulse, which is more or less prevalent among people of all nations. But this is too shallow and too fickle to form the basis of right relationships between nations. Mere kindly sentiment is not enough. Peace will not become the tradition and custom in international relations merely through the cultivation of a sentiment for peace, important as this is. It must be firmly established on the twofold basis of conviction and law.

National policies are the expression of the national group mind. The group mind is something other than the aggregate of the minds of individuals. The problem therefore is not merely one of the Christianization of individuals in personal living and in their primary group relationships. The mind of the nation must be forged

into the will to peace; public opinion must be created that demands peace and makes war impossible. This involves a tremendous task in education, the supplanting of the military tradition, and the development of thoroughly grounded moral and religious convictions.¹³

It must be remembered that not until our own day, in modern times, has religion declared with clear conviction and unshrinking courage that the Christian principles of good will and service are as binding upon the nation as upon the individual.¹⁴ To some extent this attitude has been changed, but the process must go much further. Through thoroughgoing Christian education the conception of government as a national agency of service will have to be universally cultivated and made to displace the conception of government as essentially military, an instrument of aggression and of protection of its nationals in their policies of selfish exploitation.

It is not impossible that the Christian conception of the end of the State as the guarantee of justice, not the rule of power; its purpose human well-being, not merely protection against enemies within and without its borders, shall be made the common property of all citizens. Already in every nation there is a strong minority who see international issues in human terms and who are looking earnestly in the direction of a Christian internationalism. Not yet is their influence sufficiently strong to overcome that of the dominant classes who seek selfish advantages under the protection of military and naval power. Privileged economic groups, moved by greed of gain—the ancient sin of avarice, “the old wolf,” as Dante says, “that gets more prey than all the other beasts”—possess al-

most a monopoly of power within governments. But the case is not hopeless nor the cause of humanity lost.

AN ADVANCE GUARD.—Causes become incarnate in persons. Principles become dynamic when they take form in the conduct of men. Above all else men are needed who in character and deed demonstrate Christian internationalism and thus become the advance guard of a conquering cause. To create such an advance guard is the business of the Church—men and women of heroic mold, of the stuff of which martyrs are made, unafraid, willing if necessary to overcome violence by absorbing the shock of it, as Jesus did, in their own bodies, and thus demonstrating that the spirit of God and of truth incarnated in men is stronger than prison walls, stronger than the power of the sword, stronger than any influence or weapon nationalism has at its command.

The churches have produced a few such pioneers—an occasional conscientious objector, an occasional youth who has refused compulsory military training, an occasional candidate for citizenship willing to be denied rather than compromise conscience by promising to take part in war. Where there have been few in the past, there should be many in the days immediately ahead. The Church should create the ethical insight, the courage, and the resolution in a rapidly increasing host of youth who will lead the way to a brotherly, co-operative, warless world.

PRACTICE OF INTERNATIONALISM.—The most conspicuous and potent existing internationalism is the Christian missionary enterprise. In every nation are found its representatives, men and women who have gone out from their native countries moved by a great love for God and

for people, imbued with an unfaltering faith in the gospel and in persons of all races, exemplifying in their ministry the spirit of fellowship and service.¹⁵

The Christian world mission will change in policies and details of program with the passing years but in its great central fact—the investment of the lives of men and women in service for God and humanity—it must and will continue and in continuing will constitute the dynamic center of Christian internationalism. In them it will live and from them as living centers it will spread among people of all nations.

IX

AN ABUNDANT LIFE FOR THE WORLD'S CHILDHOOD

I. LIMITATIONS AND WRONGS OF CHILDHOOD

1. Physical deprivation
2. Child labor
3. Lack of parental care and guidance
4. Moral and spiritual neglect

II. SOME BASIC CHRISTIAN PRINCIPLES

1. Again, sacredness of personality
2. Basic rights of the child
3. Moral and religious education

III. NEW INTEREST IN THE CHILD

1. A child-conscious world
2. Progress in understanding
3. Parent training
4. Progress in child care and protection
5. Contributing causes of developing interest
6. Rooted in the Christian gospel

IV. THE CHRISTIAN PROGRAM

1. The child in the midst
2. The Christian home
3. The church
4. The community
5. World unity in child welfare

"Greeting his pupils, the master asked:

What would you learn of me?

And the reply came:

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellow-men?

How shall we play?

For what ends shall we live?

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things."—
CHAPMAN and COUNTS, in *Principles of Education*, p. ii.
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FOR EXPLORATION AND DISCUSSION

1. "What the best and wisest parent wants for his own child," says John Dewey, "that must the community want for all its children." Do you agree? Make a list of what, in your opinion, the "best and wisest parent" desires for his child.

2. A young man applied at one of our American universities for an advanced course in Semitic languages, stating that he was preparing himself to translate the Old Testament from its original sources into a dialect of the South Sea Islanders. He stated he was eight years old before he had seen a white person. His face was scarred from mutilations of primitive savage rites. Within the few years of his life the transition had been made from the level of barbarism on which the preceding generation lived to the level of advanced scholarship. Give reasons why, or why not, you consider this case exceptional in representing the potentialities of original human nature.

3. Within the next forty years, it is roughly estimated, one billion five hundred million children will be born of non-Christian parents under conditions which will doom them to a childhood underprivileged physically, mentally, and spiritually. What are some things the Church might do to change this situation?

4. During the Boxer rebellion in China two young girls, traveling by wheelbarrow, on their way from Liutsung, Shantung, to Peiping, to attend school, were halted by police who refused to believe there really was anywhere in China such a thing as a school for girls. Now, for two decades, education for girls has been included in the national program on a basis of equality with boys. What influences in your opinion have brought about the change? In what ways has the Christian religion affected these influences?

5. In a conference of Christian workers, following a statement concerning conditions affecting multitudes of children in the Orient, one said: "As for me I cannot hear the call of foreign missions for help in the Orient. My ears are filled with the cries of privation, need, and suffering immediately at hand." What is the answer to such a statement?

IX

AN ABUNDANT LIFE FOR THE WORLD'S CHILDHOOD

How long? . . . how long, O cruel nation,
Will you stand to move the world on a child's heart?

ELIZABETH BARRETT BROWNING might well have addressed her indignant, plaintive query to the world rather than to the British nation.

In 1866 a special committee of the Massachusetts legislature was appointed to conduct an investigation into child labor conditions in mills and factories. At one of the hearings the question was asked: "Is there any limit on the part of employers as to the age when they take children?" The witness replied: "They take them at any age they can get them if they are old enough to stand." Americans visiting China are likely to be shown the mills which are a part of the contribution of the West to the East. One of these, a silk filature, was being inspected. The visitor commented on the number of children and on the fact that many of them appeared to be very young. The Chinese guide addressed one tiny mite of humanity more bright-eyed and alive than others, asking his age. "Six years," answered the child. "Why are you not at home with your mother?" "My mother works here. And sister and brother. We must all work to earn rice for food." "How can such young children stand the heat and the work for twelve hours a day?" asked the visitor. "Stand it?" said the guide. "Many of them don't stand

it. They die." Again, this time in India—in one of India's sacred cities. My friend, standing on the river bank beside a temple, engaged a Hindu priest in conversation. The bloated body of an infant floated by. Perhaps it was one of hundreds of illegitimates, offcasts of the temples, thrown every year into the river. "Look!" exclaimed the visitor in mingled surprise and horror. The priest was unmoved. "They are better off dead than alive. They would starve if they were allowed to live. Anyway, this is one of the sacred rivers of India."

LIMITATIONS AND WRONGS OF CHILDHOOD

Consider some particulars in the indictment:

PHYSICAL DEPRIVATION.—Great multitudes of the children of the world have to endure serious physical deprivation. Large numbers suffer, unrelieved, from the effects of poverty. It has been estimated that in the United States in recent years at least a third of the children of pre-school and elementary school age are underweight, undernourished, and malnourished.¹ Bad housing, overcrowding, slum conditions in great cities, throughout Europe, Great Britain, and America account for an inexcusably high death rate among children. But in the Orient conditions are even worse—much worse. The rate of infant mortality in Hongkong, China, is seven hundred in every thousand per year. In India a large proportion of the opium sold under government license, much of it in government-owned shops, is purchased for infants and young children—to keep them quiet while the mothers go out to work. In Bombay, India—the Manchester of India, with one hundred and fifty cotton mills—among the mill popu-

lation more than eight out of every ten babies die within a year of their birth.

Everywhere close correlation exists between low wages of working men and infant death rate.² This correlation is readily explained: inordinately low wages mean overcrowding, bad housing, inadequate medical care, undernourishment, malnutrition, and mothers compelled to leave their homes to work. In hundreds of poverty-stricken communities, mothers echo Mrs. Browning's plaint, "How long, . . . How long?" "I don't care so much for myself, but my children are hungry." "We have to live on corn meal. Once in a while, when we can, we buy some beans." "The doctor says my little one would have a chance to live if she had yeast and proper food, but there is no money."

CHILD LABOR.—The brutal strength of economic greed has always imposed upon the weakness and helplessness of children, but it is to be doubted whether the annals of antiquity offer anything to compare, in extent and widespread seriousness of effects, with child labor under the modern industrial system. The United States census of 1920 indicated over one million (1,060,858) children under fifteen years of age to be gainfully employed. Of this army of children 378,063 were from ten to thirteen years of age.³ In 1933, by order of President Franklin D. Roosevelt, under special powers delegated to the president by Congress, child labor was prohibited.⁴

The new industrial development in the Orient has been accompanied by the transplanting of the worst features of the factory system of the West. In Shanghai a commission appointed by the Municipal Council found large num-

bers of children in factories, compelled to begin work at the earliest possible age, many at work who were not more than six years old, working under unsanitary conditions that promote tuberculosis and other diseases, for twelve hours a day as a rule, a large proportion virtually sold into industry—a situation virtually amounting to slavery. In rug factories of Peiping and Tientsin the major part of the labor is performed by children, many not more than six or seven years old, practically all under fifteen, who receive no pay other than their food and a place to sleep.⁵ In the Near East—Syria, Turkey, and Persia—great numbers of children employed in crowded unsanitary work-places are engaged in the making of cigarettes and in weaving the silks, cottons, carpets, and rugs exported to Western nations.⁶

The effects of child labor are well understood by physicians, psychologists, social workers, and educators. Under conditions generally prevailing physical growth is stunted, mental development is retarded and in many cases permanently dwarfed, emotional disturbances caused, nervous and vital forces diminished, and social maladjustments created. There is slight chance for growth into normal, vigorous, intelligent, well-adjusted manhood and womanhood. Their own lives are handicapped, society is imperilled, and the coming generation robbed of its rightful heritage.

LACK OF PARENTAL CARE AND GUIDANCE.—Despite the spread of intelligence and education vast numbers of children even today are victims of misunderstanding and ignorance. The evidences are many. Consider, for example, the prevalence of juvenile crime and delinquency,

conditions giving rise to child guidance clinics and juvenile courts, and the alarming increase of mental and nervous diseases. Specialists in mental hygiene, psychiatrists, and social workers agree that very few cases in any of these groups come from happy, normal homes, free from frictions and strains. In numerous instances parental affection, genuine concern for the welfare of the children, and economic plenty are present, but no one of these factors nor all taken together make up for lack of understanding of the fundamental needs of the child's developing nature.

There are many conditions in our modern complex civilization which limit normal child growth and development. Modern life, especially in our cities, provides little that affords outlet to original nature and interests. Few are the homes with ample yards for children to play in, materials with which to occupy their hands, animal pets for friendly association, wide free spaces in which to run and work off surplus energy. Restricted movements, inhibited expression, tension, and noise exact heavy toll of the nervous and emotional organization, the attitudes and disposition of present-day children.

If these things are true of children commonly thought to be "fortunately situated" what shall be said of that large proportion of children born and reared in underprivileged homes—the children of penury and want, who know only a childhood characterized by destitution, hardship, and in many cases actual suffering from cold and hunger? In the United States under present conditions the largest families are found among the lowest income groups. This, together with the other fact that the aver-

age annual earnings of laborers in various industries fall below the minimum required to maintain a family of five in health and decency, is deeply disturbing to everyone who has the welfare of children at heart.

The Negro constitutes one-tenth of our total population in the United States. Among Negroes the percentage of unemployment is greater than among whites; house crowding and bad housing is far more general; wages are lower; the proportion of mothers employed is greater; social agencies and child welfare work far more inadequate; educational facilities much more limited. All of these conditions affect children.

MORAL AND SPIRITUAL NEGLECT.—Above all other factors limiting the lives of children is the failure to provide a wholesome, stimulating moral and religious environment and the nurture and instruction necessary for complete development. Of the forty-five million children and young people under eighteen in the United States probably twenty-seven million receive no planned religious guidance or systematic religious teaching. Of the remaining eighteen million, very many receive only the limited, fragmentary guidance and teaching offered by the average Sunday school. Neither the home nor the Church measures up in any adequate way to the responsibility for the moral and spiritual welfare of the nation's children.

The child population of the world under fifteen years of age numbers not less than five hundred and fifty million. Of these, more than three hundred million are the underprivileged, disadvantaged children of the Orient. How few of these as yet have any chance for that fullness of life represented by the development of all of life's

capacities of body, mind, and spirit? No basis exists for even an approximate estimate.

SOME BASIC CHRISTIAN PRINCIPLES

AGAIN, SACREDNESS OF PERSONALITY.—In any consideration of the relation of the Christian religion to the child and to child welfare the central emphasis of Jesus upon the value of personality and his insistence that of all values the value of the person is supreme and supremely sacred, is primary.⁷

Inasmuch as personality is the ultimate standard of value in our human world its complete development is of the greatest importance. Complete development involves the development of all capacities—physical, intellectual, moral, and spiritual. From the Christian viewpoint no possibility of growth is a matter of indifference.

BASIC RIGHTS OF THE CHILD.—The capacities of the child constitute a definition of his inherent rights. Because of his intrinsic worth he is entitled to the development of every latent capacity. A truly Christian society will demand and insure that every child shall have a fair chance for such development.

The child's birthright.—The first right of the child roots in his parentage, that he shall have a fair start, a body without hereditary taint of disease, and a sound mind. The rights of adults as well as those of children require protection but no adults have a right to start children out into life handicapped by a hereditary burden of a feeble body or mind.

Wholesome environment.—In a real sense everything that a child looks upon, every object that he touches, every

person with whom he comes into contact becomes a part of him.⁸ The most educative of all influences in a child's life is the interaction of personalities within the home. To this influence must be added the material and cultural environment of the home and of the associations which these involve. In some instances the unfavorable elements are wholly counteracted by other influences and experiences but this does not invalidate the immense significance of environment. It is a basic right of the child to have an environment which will contribute in positive ways to the enrichment and development of his personality.

Healthful play.—To the child play is his life. Through play he gets the exercise necessary for bodily development, the expression of his native urges and impulses, the cultivation of his interests. By means of play the imagination is stimulated, creative ability developed, and attitudes formed. The importance of wholesome, healthful play is therefore obvious. The opportunity of play, suitable places for play, and some degree of guidance and supervision are the right of every child.

Economic and social needs met.—Suitable food in sufficient quantity, comfortable clothing, and intelligent physical care are requirements for health and growth. In a world where the earth brings forth abundantly and where the inventive and creative genius of man supplements earth's fruitfulness society is without excuse in not providing for all children these essentials which constitute a natural right.

The child has a right to more than the satisfaction of these physical needs. He requires friendship; cultural contacts; association with sympathetic, understanding

friends; and an education which will assure all-round development.

Legal protection.—The child is entitled to the guarantee by society of his rights as a person. In the past they have not been guaranteed. Under the old Roman law, the basis of English law, the child was a chattel, the property of his father, without rights of his own. Until within recent decades there has been no basis in law for the recognition of the rights of children. The indignities and wrongs inflicted upon children by parents, guardians, and communities, aided and abetted by the law, is one of the saddest chapters in the history of civilization.

MORAL AND RELIGIOUS EDUCATION.—Education in the Christian sense is the development of all the powers and capacities of the person to their fullest realization. It is the attainment of all the possibilities of life, individual and social. It is the achievement of character, of self-mastery. It involves the accumulation of knowledge, entrance into possession of the heritage provided by the long, patient, tedious, intellectual labor of the successive generations of the race. It involves also the development of ideals, loyalties, attitudes, and appreciations, the development of the affectional nature and the enrichment of the emotional elements of life, including the formation of a governing standard of values. Finally, it involves the development of skills—skills of the hand and of the intellect and skills in the art of living.⁹ Education thus defined is a lifelong process and one that must be begun in the earliest years of childhood and carried steadily forward.

Education thus understood is a spiritual process and a spiritual achievement. Religion is of its very essence and

substance. Thinking of education in this way—a concept which is rapidly gaining assent of educators throughout the world—makes “secular education” a contradiction of terms. With education thus conceived “secular education” is not education at all.

Christian education, since it is development of personality, is the highest right of every child. It is inclusive: it involves providing wholesome environment and healthful play under conditions in which economic and social needs are met; provision for well-equipped, efficient week-day schools for all children and their regular attendance upon such schools; and meeting all the religious needs of children in intelligent, skilful spiritual nurture, religious teaching, and moral training.¹⁰

NEW INTEREST IN THE CHILD

In nothing is it more true that we live in a new world than in the new interest in the child, the new evaluation of the child, and the new assertion of the rights of the child. The child is coming into his own.

A CHILD-CONSCIOUS WORLD.—The present generation throughout the world has become child conscious. This is much less true in the Orient than in the Occident but it may truly be said that a new race-wide attitude toward childhood has come into being. In every nation a great increase of interest has been recorded in elementary education, accompanied by largely increased investment of public funds in schools. In all ages men and women, particularly parents, have been concerned about the well-being of children, but they have constituted a minority. In our time this concern in child welfare has become a

general interest, in some nations almost a universal interest. In earlier eras care for and education of children has been delegated to parents, governesses, and teachers. Today care for child welfare and for education has become the concern also of large numbers of social workers, of statesmen, and of the State. All who are deeply interested in social progress, in religious advance, and in national welfare realize as never before that these depend upon the physical, intellectual, social, and religious well-being of the children who constitute the coming generation.¹¹

PROGRESS IN UNDERSTANDING.—The child is better understood today than ever before. The modern child study movement has had an impressive history from the time of Rousseau (b. 1712) with his challenge "Study the child, for it is certain you do not understand him"; Pestalozzi (b. 1774) with his confidence in the power of love; and Froebel (b. 1826) with his urgent plea, "Come, let us live with our children," to the founding of the most recent child welfare research station. In the United States it was not until the latter part of the nineteenth century that dependable scientific foundations for an understanding of the child began to be laid. Much progress has been made in the intervening years. The increase in volume of research in recent years has been phenomenal. In several universities centers are maintained for research in child development, investigation of the best scientific methods of child development, the training of professional workers, and the dissemination to parents of knowledge about children.¹²

PARENT TRAINING.—The new interest in the child is

reflected also in the parent training movement representing an increased sense of responsibility on the part of many for more intelligent and skilful guidance of children. Many thousands of parents, mostly mothers, have been enrolled in study groups maintained by the churches and by other agencies. From the United States the movement has spread to other countries, including the Orient. A corresponding development in higher education is represented by an increasing emphasis on the importance of training young women for motherhood and the care of children.¹³

PROGRESS IN CHILD CARE AND PROTECTION.—Great advance has been registered in recent years in the legal protection of child rights. In 1909 when the Children's Charter was under discussion in the British House of Commons a distinguished member of that body declared: "Let us say to the child if the law has not been his friend in the past it will be from now on." This enactment was preceded in the United States by the institution in 1899 of the first Juvenile Court in the world's history, a court designed to give special consideration to children's cases; to insure that the child is protected in his rights; and that the legal processes involved shall be not punitive but remedial, the presumption being when a child is overtaken in a crime that he is not so much a sinner, as sinned against: society is the real culprit.

CONTRIBUTING CAUSES OF DEVELOPING INTEREST.—The child is the beneficiary of science. Medical science has established the fact that many of the diseases of adult life can be traced to beginnings in childhood. Mental hygiene has discovered that the emotional disturbances, men-

tal maladjustments, and other disorders of mind that develop in adult years have their beginnings in experiences during very early years. In the scientific study of social conditions and causes, sociology has discovered that many major social evils take their rise in lack of proper environment, treatment, and education of children. The scientific study of the sources and causes of crime has revealed that the very large majority of criminals commit their first misdemeanors in childhood and early youth. Criminality is not a sudden development; it is a slow growth from childhood. Through all of these and through allied lines of investigation modern science has demonstrated the importance of childhood and has brought the child more and more into focus of the world's thought and attention.

ROOTED IN THE CHRISTIAN GOSPEL.—What lies back of these contributing causes of the new interest in the child? How and where did they take their rise? Is it possible to discover a root cause? Is it, or is it not, true that the modern evaluation of the child and the new interest in childhood are rooted in the Christian gospel, in the value which Jesus attached to personality and his placing the child in the midst?

In the Gospels not only is a new value placed upon all persons but a new sacredness is attached to the child: every child is the child of the heavenly Father and the special object of his love and care. A terrible penalty is attached to violation of the child's personality: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the

sea.”¹⁴ Child nature in its simplicity and innocence is revealed as a pure type of the citizenship of the Kingdom: they who would enter the Kingdom of God are bidden to turn and become as little children.

Only the Christian religion gives to the child and to child nature so unique a value and place. Only the gospel of Jesus places the child “in the midst” or attaches special importance to the religious nurture of children. Children as such have no distinctive recognition in Hinduism, Buddhism, Confucianism, or Mohammedanism. These all are religions of adults; from none of them has sprung a movement of any description in behalf of child welfare, nor do any of them make provision for little children in their scheme of redemption.

THE CHRISTIAN PROGRAM

The rights of the child have been determined on the basis of Jesus’ teaching. In a limited way they have been recognized. A rapidly growing concern for child welfare is one of the marked gains of civilization during the past half-century. The full guarantee to all children of their rights and the realization in practice throughout the world of a comprehensive child welfare program which adequately provides for meeting the interests and needs of children is one of the great unfinished tasks of the Christian religion.

THE CHILD IN THE MIDST.—Reading its New Testament in the light thrown upon the earliest years of life by child study and more recently by psychiatry and mental hygiene the Church has come to a new appreciation of the significance of the words of Jesus concerning the child

and of his action in placing the child "in the midst." As never before it is now realized the Christian religion requires that religious nurture and training shall begin in infancy and shall be continuous. It is recognized that the religious nurture of the child cannot be narrowly defined but includes everything which enters into the total environment—his food, the manner of his care, the attitudes of his parents and older brothers and sisters and playmates, his playthings and all the material things which he handles and with which he is surrounded, the inner world of his home and the outer world of nature with which he comes in contact, and all the ways and methods used in relationships with him.

THE CHRISTIAN HOME.—Of the three most significant social institutions, the home, the church, and the school, the first in significance both in its actual and potential influence upon the child, is the home. Through the attitudes of the parents and the other members of the family with whom he is in constant contact—through imitation, suggestion, and conscious teaching, through the sharing of experience and the effect of family customs, children early establish mind sets, habits of conduct, and moral and religious attitudes which largely determine character and personality. The Christian program for children, therefore, particularly for the earlier years of childhood, begins and ends in the home. Its concern is to see that the elemental needs of the child's physical and emotional nature are met—that he is intelligently fed, protected, and nurtured. It attempts to insure that the two who are responsible for bringing him into the world understand that "he needs parents who are happy in their adjustment to

each other, who are working hopefully toward an ideal of living, who love their children with a sincere and unselfish love; in short, who are well balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages."¹⁵ With these basic requirements assured the Christian program undertakes to supply parents with those material aids in the form of program materials for moral and religious nurture not furnished by such other agencies as the school and the Parent-Teacher Association, and to provide means through parents' classes, mothers' clubs, and other educational instrumentalities for the training of parents in the moral and religious nurture of children. The increased attention to these things in recent years in many countries of the world, and the progress recorded, are reasons for gratification.

THE CHURCH.—Next to the home the agency through which the program of religious education of the child finds effective expression is the church, and its affiliated organizations. The service of public worship where the child first consciously recognizes himself as a member of the Christian community and shares its fellowship renders a significant service. The central institutional unit in the program is the church school with its Sunday, vacation, and week-day sessions. Through the church school there should be provided a unified, integrated, continuous program of Christian education for each age level.¹⁶ The program should center in the experience of the children, taking account of individual and group interests and needs, and with clearly defined objectives in view, attempt the

reconstruction, direction, and enrichment of experience with a view to the development of complete Christian personality. Most significant in the religious education even of young children are self-initiated, whole-hearted, purposive activities.

THE COMMUNITY.—The Christian program cannot escape an obligation to influence and mold all of those institutions and influences of the community which affect the lives of children.¹⁷ It will therefore include within its scope co-operation with the character education programs of the public schools, the work of all child welfare organizations, including the recreational agencies, and those agencies operating for the protection of childhood from harmful commercialized amusements.

WORLD UNITY IN CHILD WELFARE.—It is not impossible that under the inspiration of the Christian religion something akin to world unity may be achieved in co-operation in behalf of child welfare. However neglected children may be in any nation, there is that deep in every human heart which responds to an appeal in behalf of the child. "Suffer the little children to come unto me" is at once an invitation and a command, the like of which there is no other, and to which the whole world shall yet respond.

A CREATIVE LIFE FOR THE WORLD'S YOUTH

Jesus' Religion the Religion of Youth

I. SHACKLED YOUTH

1. Physical and social limitations
2. Social conformity
3. Repressive family discipline
4. Transmissive education

II. THE CHRISTIAN RELIGION AND CREATIVE LIVING

1. The freedom of the gospel
2. Basic emphasis upon motive and purpose.
3. Development through activity
4. Personal association
 - (1) Association with leaders of rich personality
 - (2) Fellowship with the Highest

III. RESOURCES IN YOUTH

1. Independence and adventurousness
2. Courage and sense of responsibility
3. Creative imagination
4. Idealism and altruism.
5. Imitation
6. Capacity and desire for friendship
7. Spirit of revolt
8. Idealization of youth not justified

IV. THE CHRISTIAN PROGRAM

1. Vision of a Christlike world
2. A vital, dynamic Christian experience
3. Enlistment for a Christian society
4. Opportunity and training for youth leadership

"Where are you going, Youth?
 To lift today above the past,
 To make tomorrow sure and fast,
 To nail God's colors to the mast.
 Then God go with you, Youth."

—Adapted from JOHN OXENHAM.

"Oh, you blind leaders who seek to convert the world by labored disputations! . . . Give us the Young. Give us the Young and we will create a new mind and a new earth in a single generation."—BENJAMIN KIDD.

FOR EXPLORATION AND DISCUSSION

1. David Seabury in *Growing into Life* says: "There is just one way we can build a better future, and that is to put ourselves in the place of youth and understand its heroic endeavor to keep from becoming compromised as we have been. We must feel sympathetically what it would be like to be young again. Otherwise human life cannot go forward; we cannot continue to exist." Assuming that you agree as to the importance of "putting ourselves in the place of youth," and understanding youth, what are some ways by which this can be done?

2. A Communist youth with whom she was conversing on religion and human welfare asked Anna Louise Strong: "By what right do you use the term religion for your modern social idealism, when to the mass of mankind throughout history, religion is something so very different?" What answer would you have made to the question?

3. A college senior, in a convention address, made this statement: "You of the older generation must let young people feel very free to form their own religion. And this demands not leadership but companionship. Young men scorn authority, but in their unsophisticated honesty they trust most men who are friendly. They are willing to have a companion in their course through life and in their search for the truth about it, but they are not very willing to be led." What characteristics of youth do you find expressed in this statement? How general, in your observation of young people, are these characteristics?

4. About three hundred students in a Church college were asked whether industry in America is organized on a fundamentally Christian basis. The replies divided almost evenly, 143 answering that the industrial system is fundamentally Christian; 137 saying that it is not. How do you explain this divergence of opinion?

5. In an address to the World Disarmament Congress at Geneva, 1932, James F. Green, a college senior, representing the National Student Disarmament Congress, said: "We desire to live and live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know." For what proportion of the young people whom you know was he speaking? Why not for all?

6. What evidence have you discovered in your contact with young people of what may be characterized a youth revolt? Do you consider such attitudes as you have observed to be anything more than an expression of tendencies expressed in the writings and practices of older people? Anything that is not a reflection of changed social and economic conditions? If so, what?

7. What *specific* efforts are made by your church to inspire in young people a vision of a Christlike world?

X

A CREATIVE LIFE FOR THE WORLD'S YOUTH

THE religion of Jesus is the religion of youth. Its founder was a young man. He drew to him as his most intimate and understanding disciples a group of young men. His appeal to them was of the kind to which youth always is receptive. His offer of personal friendship, of comradeship in a high cause; of an opportunity to share in building the Kingdom of God, with its challenge to give themselves utterly, withholding nothing, in sacrificial service, is one to which the young everywhere and in every age are ready to respond. It was and is the call to a creative life.

SHACKLED YOUTH

In a group of essays under this general title Edward Yeomans, expressing great confidence in the latent capacities and hidden potentialities of average young people, asks what it is that prevents lives of unlimited possibilities from coming to full fruitfulness. He finds the answer in the fact that youth is shackled by the folkways, the persons, and the institutions, particularly the kind of schools, by which they are dominated.¹ That there is a large measure of truth in the contention cannot be denied.

PHYSICAL AND SOCIAL LIMITATIONS.—All that was said in the preceding chapter concerning the hampering and handicapping influence of physical deprivation, labor, and neglect of childhood applies in greater or less measure to the years of adolescence. A starved, restricted, handicapped childhood inevitably means a blighted youth.

SOCIAL CONFORMITY.—But youth is shackled in other ways than by physical limitations. One of the most serious is the conformity exacted of the young by the *mores*—the customs, the ways of doing things, the codes and standards of behavior and performance which prevail in a given society.² To break with the *mores* is to break with the tribe, with society, and to become an outcast. In every age and nation the creativity of youth is shackled by bondage to the traditional, inherited folkways of the society into which he is born.

REPRESSIVE FAMILY DISCIPLINE.—The development of the modern family has been accompanied by an extension of parental solicitude, protective care, and domination, that in some instances robs both childhood and youth of initiative, independent choice, and the opportunity of growth of dependable judgment. Cases differ. Sometimes an excess of tender care and solicitude results in a habit of dependence. With others the exercise by one or both parents of decision in all matters, even petty details, leaves the adolescent with no will of his own. In other instances inhibitory and repressive measures create serious emotional conflicts and various kinds of distortions of personality. Other parents persist in trying to coerce their children into being exactly like themselves, duplicating the patterns of their own lives.³

In the Orient repression takes a characteristically different form, even more serious than in the West. In China reverence for age and obedience to parents, for ages have constituted an exact and absolute code. Prescriptions, "three hundred points of ceremony and three thousand rules of behavior," extend in detail even to expres-

sions of the face, motions of the body, and movements of the hand. Naturalness, spontaneity, initiative in action, and independence of thought are prescribed. Such a process inevitably crushes individuality.

TRANSMISSIVE EDUCATION.—Of the contributions of education to humanity we have spoken earlier. A weakness of education in its service to youth is that it so largely interprets its function as one of transmission.⁴ Fixing attention on subject matter, materials which represent the cultural accumulations of the past, the school tends to exhaust its effort in putting the new generation into possession of the knowledge and the skills which are held to be his rightful heritage. By so doing the school limits its contribution to the coming generation to one of perpetuating ideas, customs, institutions, and achievements of the past. It hands on the limitations, deficiencies, faults, and errors of preceding generations and not only blinds its subjects to these limitations but actually imparts to them a prestige, glamor, and authority which they do not deserve. No process of mere impartation of the solutions and practices of the past and present adequately develops the personalities of youth or prepares young people to make their distinctive contribution to their age.

THE CHRISTIAN RELIGION AND CREATIVE LIVING

The bondage of youth should not and need not continue. The shackles of physical deprivation, of social conformity, of a repressive discipline, and of an exclusively transmissive education can be broken. There is power in the religion of Jesus to break them and to open up to the world's youth a free and creative life.

THE FREEDOM OF THE GOSPEL.—“If you abide by what I teach,” said Jesus, “you are really disciples of mine, and you will know the truth and the truth will set you free.”⁵ The religion of Jesus is a spirit, a way of life, a relationship to God, a fellowship. There is slight basis in the gospel for the conception of the Christian religion as a static and completed religious system, a system of authoritative truth, unchanging and unchangeable, to be handed down as such from generation to generation. The Master elaborated no code either of belief or of conduct. Of positive teaching there is no lack in the Gospels, but his teaching refuses to lend itself to codification. Although many have made the attempt, no Christian scholar has ever succeeded in making a satisfactory systematization of the teaching of Jesus. It cannot be compressed into formal rules and rigid laws. What it is in its essence is typified by the vine growing from a living source whose life is assured so long as the living connection is maintained.

In this is to be seen a distinctive difference between the religion of Jesus and other historic religions. The religion of Buddha is essentially a system of negative ethics, a philosophy of self-mortification; its practice, self-abnegation and self-effacement through restraint and denial of all natural impulses. There is here no principle of natural growth from a living source but rather extinction of desire and impulse through compliance with fixed, external, regulatory standards. Mohammed followed the principle of the Hebrew decalogue, constructing an elaborate system of prohibitions which, if followed by the faithful, bind them to a code reflecting the moral and

political conditions of sixth century society in Arabia. Likewise Confucius elaborated a moral code which, while it contains many admirable injunctions, has constituted a binding, crippling yoke on the creative impulses of successive generations.

Christian freedom is not to be confused with license. The freedom of the gospel is an attainment, a growth, not unbridled permission to follow the whim of desire or to be driven heedlessly by impulse. The undisciplined will is not a free will. True freedom exists only when the person deliberately chooses, weighing the consequences of his acts and assuming full responsibility for them.

Involves individual initiative.—The Christian principle of freedom involves the actual exercise of initiative on the part of the individual. Only so can he achieve the freedom which is his right. A child all of whose choices are made for him by older persons is robbed of his one best chance of developing either independence or strength of judgment. A wider recognition of this principle has led in recent years to increased emphasis upon pupil participation in determining the content of school programs, and in the young people's movement in the Churches upon youth initiative both in the planning and execution of procedures. The newer programs are not plans devised *for* young people *by* older people but programs of and by young people for self-development.⁶

BASIC EMPHASIS UPON MOTIVE AND PURPOSE.—The primary concern of Jesus was not with the externals of conduct but with the inwardness of the deed. The moral or immoral quality of an act is the intention that lies back of it. In the Sermon on the Mount, for example,

Jesus emphasizes throughout the inwardness of the true righteousness. Make the tree good, is his demand. He has no pattern of goodness, no detailed code, to which the conduct of men under all conditions and throughout all time must conform.⁷

The Christian life is the life of pure, unselfish motive and strong purpose. Only purposeful living can be creative. The person who is actuated by no deep, abiding purpose or who is governed by negative intent, in other words who has no compelling objective, will accomplish little in the course of his life. His aim will be the measure of his achievement. Life is creative in proportion to the degree that it is lived purposefully.

DEVELOPMENT THROUGH ACTIVITY.—The characteristic note of Jesus' ministry was action. We have referred frequently to Jesus' words, to the dynamic quality of his teaching. That he was, as his contemporaries believed, "a teacher sent from God," the centuries bear witness. But even more than a teacher, he was a man of action. He, himself, has character, deeds, ministry, *are* the teaching.⁸

Christian faith, we have emphasized (page 69 f.), is a principle of action. But this alone is an insufficient statement. The Christian religion is a religion of action. It both inspires and requires activity. Actually to do the will of God is an essential element of the religious life.⁹

The Christian emphasis upon activity does not exclude contemplation nor ignore the values of quiet and of meditation. But contemplation in the Christian sense is not negative in outcome; one of its chief functions is that of purifying and strengthening the springs of action.

It is in its central insistence upon activity that the Christian religion shows one of its more marked contrasts with the religions of the Orient. The Buddha is the incarnation of passivity. Never is he represented as the man of action or as requiring action in those who would be his followers. In Hinduism, likewise, a strong emphasis on passivity prevails.

PERSONAL ASSOCIATION.—The disciples were keenly conscious of a new dynamic that came into their lives through personal fellowship with the Master. To others also the effects were clearly evident: these men, they declared, have been with Jesus; their actions show it. It is ever thus. The most strongly energizing, creative influence in life is association on intimate, understanding, sympathetic terms with a dynamic personality.

Association with leaders of rich personality.—If this be true the progress of the Kingdom of God largely depends upon the Church bringing children and young people into contact with the noblest, strongest persons included within its membership.

Fellowship with the Highest.—Jesus assured his followers that the friendship which they had been privileged to have with him should not cease with his withdrawal from their midst. Those who would engage in the service of his Kingdom, doing his will, would continue to share his friendship through the companionship of his Spirit. The promise has been verified by multitudes of men and women in every age who through fellowship with the Highest have been sustained, inspired, and enabled to live creative lives.

For many, such fellowship becomes most real through

worship. For others the service which Jesus inspires itself takes on the significance of worship. Fellowship is realized through engaging in activities representing for the doer the will of God, the activity thereby becoming an act of worship. Even these, however, find the springs of action refreshed and renewed through periods set apart for personal communion and through participation in services of public worship.

RESOURCES IN YOUTH

What response to the religion of Jesus may be expected from youth? What distinctive resources has youth upon which religion can draw? Are the young people of today capable of the kind and extent of creative living required for the remaking of the world?

Abundant evidence exists of the fact that average children and young people have capacities, natural qualities, and characteristics constituting latent potentialities far beyond what is actually achieved by the average man or woman. This statement holds not only for average children of the more advanced nations but almost if not quite equally for the children of the less privileged peoples of the world. One of the most remarkable facts revealed by the educational progress of recent decades among backward peoples is the way in which children even of the more primitive tribes respond to the environment and the educational processes of the modern school.

Adolescence is the period of the emergence of the self.¹⁰ The inner urge for attainment of the full status of a person and for social adjustment has not yet abated. Youth is in the process of becoming, still possesses po-

tentialities of becoming something more and different. In this is the great significance of the period.¹¹

INDEPENDENCE AND ADVENTUROUSNESS.—A basic drive, an accompaniment of growth into selfhood, is an urge for independence. Individuality, strength, power to achieve in one's own right are nowhere built upon dependence or continued submission to domination. Normally, as adolescence advances, an increasing assertion of independence and of reaction against authority is in evidence. Primarily this is independence of action, but with at least a sizable minority independence in thinking is also evidenced.

The urge for independence is accompanied by a spirit of adventure, a lure strong in later childhood which increases during the teen years. The dominant interest of many young people, finding expression in various ways, is to discover life—its meanings, its possibilities, its techniques. The forms which adventure takes are likely to depend much upon the social environment with which the young people are surrounded and the concept of life which they have taken over from the home, their associates, their reading, and their chance contacts.

With the years of later adolescence the typical youth is ready for any adventure, no matter what risks, privations, or sacrifices are involved. The world's wars have been fought by young men. A large proportion of the crimes of violence, of which there has been a vast increase in recent years, are committed by boys in their later teens or early twenties. Zeal for reform involving action is believed by some psychologists to reach its acme at eighteen.

COURAGE AND SENSE OF RESPONSIBILITY.—Youth possesses not only a spirit of adventure but also an accompanying courage in carrying forward the adventure. In crucial situations where the chance of annihilation is involved youth in their teens are more ready to volunteer than men of any other age. The daring and courage of youth have given birth to many of the achievements which have proved of lasting benefit to the world.

Adolescent courage is doubtless in part a phase of the characteristic unreasoned cocksureness of youth, a quality which possesses an element of disvalue. Young people frequently are so cocksure in their opinions that they resist contrary evidence and are impervious to new ideas. By no means always is this true. Young people often have an altogether praiseworthy courage of opinion which carries with it a deep sense of responsibility.¹² The value and significance of self-sacrifice for the achievement of moral and social progress can be readily learned by young people. Unless learned in the early years it is a question whether men and women in any considerable number can be brought to practice it.

CREATIVE IMAGINATION.—Than imagination, man has no greater power. The power to vision, to create in mental pictures, lies back of every great achievement. Great discoveries, inventions, institutions, social advances, do not just happen. Back of them in every instance lies the dreaming of dreams, long brooding by persons of creative imagination. Long is the list of achievements by which human progress has been furthered representing the realization of imaginative dreams, most of them the dreams of youth. Constructive imagination is particularly the

gift of youth. Many imaginative constructs are destined never to be realized but among the others are the picturing of achievements that will set forward the race on its upward way. Visions of personal achievement, of humanitarian service, of the solution of social problems, should be stimulated and encouraged, and to do this is one of the popular functions of religion.

IDEALISM AND ALTRUISM.—Closely allied to imagination is youthful idealism. The child's earliest interests are primarily egoistic. He cares little for anything other than his own pleasure. Gradually interest in the welfare of others and the desire to do something for those whom he knows develops. Of real altruism there is little before the adolescent years but with increased power to do and with the growth of social interests its growth, especially if cultivated, is rapid. Latent in the interests and attitudes of childhood and youth is the possibility of genuine concern for persons and their welfare which would make intolerable the continued existence of millions in unnecessary poverty and destitution, ignorance and misery.

IMITATION.—Adolescents are imitative. The tendency to imitate is strongly present with children and is a potent influence in the lives of adults. But the youth's imitation is much more highly selective than that of the child. It involves an almost slavish dependence upon the opinion and practice of companions—the gang, the crowd, the social set with whom he associates and whose approval he covets. Imitation is by no means always detrimental. The adolescent may and often does choose wisely, but the abject, pathetic, foolish copying of ways, customs, and fads of associates detrimental to their own

health and welfare constitutes striking testimony to a weakness of human nature.

Imitation goes beyond the mere copying of the fashions of the hour in dress and facial decoration. It involves many personal attitudes, social customs, and even opinions and beliefs, both political and religious. This characteristic realized, the tremendous importance of environment and associations is obvious.

CAPACITY AND DESIRE FOR FRIENDSHIP.—Children are gregarious, but the associations of childhood are determined by chance and are superficial. With adolescence playmates become friends. The capacity and desire for friendship deepen and intensify. Adolescents are eager to find friends not merely for companionship in play and casual activities but even more for the sharing of their inner thoughts and feelings. The longing for real friendship is one of the distinctive characteristics of adolescence.

SPIRIT OF REVOLT.—Youth is critical, insistent in asking "why," and assertive of its independence. In some degree therefore every new generation represents a spirit of revolt against things as they are. Within recent years, however, it is quite generally agreed there has been a revolt of youth which in kind and proportions is quite unprecedented.¹³ Concerning its most typical expressions there is little agreement. Frequently emphasized are an increased degree of independence and of demand for self-control; a right to self-expression—privilege to express every impulse and desire in some way; disregard for conventions with a corresponding gain in frankness and openness and disavowal of all prudery; an increase in critical mindedness and insistence that the older generation has

failed in its functions of political, social, and economic control; and with many development of a cynical attitude toward all life. The extent and influence of present-day revolt of youth are easily over-estimated, and by some have been exaggerated.¹⁴

IDEALIZATION OF YOUTH NOT JUSTIFIED.—Undoubtedly some religious writers have tended in recent years to idealize youth to an extent and in ways not justified by what is actually known of young people. In general young people while they are certainly no worse than their parents are but little better. Human nature in every period has serious limitations. If young people are adventurous, independent, courageous, and idealistic, it must be said that young people are also imitative, sensitive to group opinion, easily influenced, selfish, and superficial. For the most part they are what the immediate world of which they are a part makes them. If the actual situation does not justify superficial optimism, neither does it offer a basis for pessimism. There is in youth the capacity for response to a dynamic religion that expresses itself in nobility and beauty of life and character; in transforming the social and economic environment; and in efficient techniques of education and training.

THE CHRISTIAN PROGRAM

VISION OF A CHRISTLIKE WORLD.—Of old the Christian pioneers, and before the time of Christ the Hebrew prophets, by faith were able to foresee a new earth. Form has been given to the vision by the arts and sciences. Today we know what the new, truly Christian civilization should be. The vision should be given to youth in clear, particularized terms.

Youth has capacity for social vision. The eyes of young people are not blinded to social injustices and the iniquitous results of oppression and inequalities. Their hearts are not closed to the cry of the victims. They may be caused to see clearly abuses of the poor, oppressions and misuses of wealth.

A VITAL, DYNAMIC CHRISTIAN EXPERIENCE.—Vision needs to be undergirded by a vital, dynamic Christian experience. The Christian religion began as a way of life. The basic factor in the new Christian way of life was Jesus' experience of God and his ability to reproduce that experience in others. The experience found expression in action, and the activities in turn deepened and vitalized the consciousness of fellowship and co-operation with God. All down through the Christian centuries this fellowship has been a living tradition, the true apostolic succession. In our own day countless individuals throughout the earth rejoice in a consciousness of personal fellowship with God which they count as their richest possession, a fellowship by means of which they are reinforced and strengthened in service to their fellows, in which service their experience of God is revitalized and deepened. To inspire and develop such experience in the young is the greatest responsibility of the Church. It is the Christian conviction that personal living and the life of the group, the church itself, attain their highest development only through the inspiration and the sustaining dynamic which comes from the experience of this personal fellowship with the Eternal.

No other human means for the communication of religious experience compares in importance with the shar-

ing of experience through genuine fellowship. There is no other way of stimulating creative living so important as this.¹⁵

Development of personality.—A vital religious experience is from the standpoint of religion a most important factor in the development of personality. The Christian program seeks to aid young people to realize their highest possibilities, to become themselves in the highest and best sense, persons capable of significant contribution to life. Such persons today, as always, are the world's supreme need.

Achievement of character.—The outcome of such an experience is the achievement of Christian character. The program will involve activities—inevitably and necessarily, as the preceding statement clearly implies—representing both a planned program and free, spontaneous activities initiated by the young people themselves. It is in the activities of youth that the Church will expect to see the development of moral and spiritual powers, the formation of purposes, the realization of ideals, and the growth of dependable standards.

ENLISTMENT FOR A CHRISTIAN SOCIETY.—Always the Church has been more or less sensible of its responsibility for aiding the young in the expression of their experience of God in personal living and the broader human relationships. A few decades ago the Evangelical Churches voiced the call to youth almost wholly in terms of individual repentance and conversion. But slight attempt was made to plan programs of action. The naïve assumption generally prevailed that if a young person was genuinely converted all desirable fruits of righteousness would nat-

urally follow. Today we know that more is necessary. Specific guidance must be given in the permeation of business, industry, politics, inter-racial and international relations with Christian principles and ideals. Young people must be definitely enlisted in the struggle for the building of a Christian society and such specific assistance given as the older generation is capable of supplying.

Experimentation necessary.—More, even than this, is necessary. How in the new age into which society has suddenly been thrust the social order can be made truly Christian we do not fully know. Experimentation is necessary. The Gospels supply no specific patterns for the solution of our complex and difficult problems.¹⁶ We do know that the standards according to which Christian living in the old days of a far simpler civilization was regulated are no longer adequate. Young people must be left free to experiment in the many areas where new conditions prevail. They must be encouraged to feel that it is their privilege and responsibility to participate with God and their fellows in the creation of a new social order in which the abiding principles of the Gospels will be expressed in new and fresh and thoroughly good conduct.¹⁷

OPPORTUNITY AND TRAINING FOR YOUTH LEADERSHIP.
—The Christian program involves not only the enlistment of youth but also Christian education, including provision of opportunity for youth leadership and training in leadership.¹⁸ It is of first importance for us to realize that not only is it the obligation of the Church understandingly and sympathetically to aid young people but that in this new age the Church needs as never before the untram-

meled and inspired activity of youth. From among the youth of the world, if anywhere, must come the leadership necessary to social, economic, political, and religious world rebuilding. The older generation has demonstrated chiefly its incapacity. Men in positions of great responsibility almost beyond number (there have been a few notable exceptions) have stood by while the old order has been crumbling, oblivious of the forces at work, mouthing old shibboleths, depending upon the old sanctions. The masses of the people relying upon these helpless leaders have been "at the mercy of changes which they do not understand, powerless where they need power, rudderless in the current of uncharted change."¹⁹ Under these conditions it must be evident that no Church can make the readjustments required to the regaining of moral and spiritual power which does not give to youth a large and strategic place within the personnel of its own leadership.

XI

A LIFE OF SERVICE FOR MANKIND

Jesus Called Men to a Life of Service

I. THE COMPETITIVE STRUGGLE

1. Doctrine of progress through struggle
2. Individualism
 - (1) Profit of the few and poverty of the many
3. Mutual aid
4. Demand for socialization

II. THE SERVICE MOTIVE IN THE RELIGION OF JESUS

1. Interprets supreme worth of personality
2. Expresses the ideal of love
3. Implicit in the concept of brotherhood
4. Fundamental in the concept of the Kingdom of God
5. Inspired the early Christian movement

III. STRUGGLE OF THE CHRISTIAN RELIGION WITH SELF-REGARDING MOTIVES

1. Early eclipse of the Christian social ideal
2. Contending motives through the centuries
3. Conflict within the household of Christianity

IV. AN EMERGING RELIGION OF SERVICE

1. A new conscience on ancient social evils
2. A growing spirit of service
3. The Christian mission

V. THE CHRISTIAN PROGRAM

1. In the life of the individual
2. In the life of the group
 - (1) The local church
 - (2) Industry and business
3. In the life of nations and the world

FOR EXPLORATION AND DISCUSSION

1. In a book published by the Society for the Promotion of Christian Knowledge (*Easy Lessons on Money Matters for the Use of Young People*, London, Twelfth Edition, 1850), occurs the following statement: "It is curious to observe how, through the wise and beneficent arrangements of Providence, men thus do the greatest service to the public when they are thinking of nothing but their own gain." Does this statement agree with or contradict the teaching of Jesus? In what respects?

2. The first great temptation with which Jesus contended was that to use his personal power for selfish ends: "If thou be the Son of God, command that these stones be made bread." (Matt. 4: 3.) To what extent is this a universal human experience?

3. "Nothing is more distinctive of the last fifty years," says Samuel H. Prince, "than growth of imperious compassion for humanity. . . . Men have to love their neighbors as themselves whether they like it or not. . . . And the process will continue. . . . People demand the social services of government and must expect to pay the mounting bills." Do you agree that this is a statement of facts? If so, is there evidence in these facts of growth of the service motive?

4. It has been said of Jane Addams that her service to the disadvantaged people of Halstead Street has created throughout the civilized world a greater interest in the people of the slums, "and the more of that interest she has given to others, the more she has possessed." What reasons have we to believe that this illustrates a universal law of life?

5. Sir John Bowring, a devout Christian, who, in expression of his personal religious experience, wrote the hymn, "In the Cross of Christ I Glory," also acted as the agent of the British government in helping to fasten the opium trade on China. What is the explanation of a contradiction such as this?

6. In his book, *Living Together*, Bishop Francis J. McConnell says, "An unregenerated patriotism will inevitably burn up the riches of the earth, destroy the race, and leave a blackened globe—a cosmic pile of ashes, as a monument to human fatuity, imbecility, and selfishness. . . . If we are to avoid such an outcome patriotism must experience Christian salvation Christian rebirth, birth out of the world of selfishness into the world of service."¹ Do you agree? How can the rebirth of patriotism be accomplished?

¹ *Living Together*, Francis J. McConnell. Copyright, 1923. The Abingdon Press. Used by permission.

XI

A LIFE OF SERVICE FOR MANKIND

JESUS called men to a life of service. He lived among men as a servant of men and of mankind. He called men to join with him in the service of man. Many obeyed, some leaving occupations where their living was assured to engage with One, who had nowhere to lay his head, in ministry to their fellow-men.

THE COMPETITIVE STRUGGLE

The service ideal of Jesus cuts squarely across the motive and practice of competitive struggle which has so largely dominated the modern world. The picture which the twentieth century presents, perhaps even more clear-cut in some of its features than that of the first, is of a world rent asunder by individual, class, and national competitive conflict. In spite of the new interdependence of peoples (discussed in chapter five) we find races, nations, classes, and individuals involved in economic competition characterized by distrust, antagonism, and at least latent—in many cases active—conflict. Everywhere in evidence is not merely lack of appreciation of other peoples and cultures, but antipathy and hostile threats growing out of competitive strife aided and abetted by false propaganda.

DOCTRINE OF PROGRESS THROUGH STRUGGLE.—Certain influences and forces inseparable from the modern world have contributed to prevailing conditions. Of these, one of the most potent has been the doctrine of progress

through struggle. An outgrowth of the Darwinian theory of evolution, it has served to rationalize and undergird the orgy of economic expansion and exploitation of the industrial era.¹ "The survival of the fittest" has been the popular justification of what is essentially a pagan teaching: the race is to the swift, the battle to the strong; competition is not only the life of trade but the law of life; brute force is the determining factor in success; the use of force by individuals and nations is the key to social progress. Human development and the growth of civilization are the result, so the theory contends, of the survival of the strongest in the necessary and inevitable struggle between individuals, classes, communities, and nations.

INDIVIDUALISM.—A second influential factor contributing to competitive strife has been the philosophy of *laissez-faire*, or free competition, or individualism, which dominated economic activity during the nineteenth century. In the thinking and practice of men it has not only immensely stimulated but also made socially and ethically respectable the principle of self-interest. In writings of economists and the economic dogmas of college classrooms in Europe and America, echoed by the financial writers of newspapers and by the promoters and entrepreneurs of industry, big business, and economic imperialism, the declaration has been persistently made that the public welfare is best served if manufacturers, mine owners, merchants, and traders are given unlimited opportunity to make all the money possible through free and unrestricted competition. Did not the great Adam Smith, professor of moral philosophy in the University of Glasgow, advise that every person should be left "free to com-

pete with every other person in taking all the land, coal, iron, oil, forests, and other natural resources which his initiative and intelligence permit him to take"?²

Profit of the few and poverty of the many.—Under the patronage of this teaching, wearing the badge of social approval, business and industry have existed as a perpetual battle ground of self-interest. By common agreement everyone has had, to possess and enjoy, whatever he has been able to get, independently of the impoverishment or the needs of others. Business and industry have been prosecuted by individuals for the sake of whatever profits they could be made to produce, and the extent of the profits, independently of all other factors, has been the measure of efficiency.³ As a result the sense of social function has been lost; human values have been disregarded; labor has become a commodity to be purchased like raw materials—lumber, pig iron, and coal—at the lowest possible price; greed and acquisitiveness have been stimulated. Within a generation following the perfecting of the steam engine in 1776 the conscience of England had become outraged at the sight of children as young as eight years toiling in coal mines and cotton mills, women laboring to the point of physical exhaustion, horrible slums springing up in the factory cities, stark poverty exacting its awful toll of disease and vice and, through the medium of the Reform Laws, the long process of limitation of ruthless exploitation was begun.

MUTUAL AID.—In more recent years biologists and sociologists have not been lacking to declare that the place of competitive struggle in evolution has been in the past unduly emphasized. While agreeing that struggle is a

universal law of nature they deny that it is the dominant factor. Mutual aid is conspicuously in evidence, and is at least equally important as a factor in survival. In the higher stages of development, in social progress, co-operation becomes of far greater importance.⁴

Struggle, in nature, is not so much a struggle between individuals or even conflict between species as it is a struggle against unfavorable factors of environment, in the course of which co-operation between individuals often takes place.⁵

DEMAND FOR SOCIALIZATION.—A restraining influence upon the competitive struggle, increasing in power in recent decades, is the demand from social science for the socialization of the individual. As expressed by many of the leading sociologists this takes the form of an insistence upon socialization as the necessary and certain remedy for the competitive conflicts and oppressions which afflict mankind. By socialization is meant the conscious and willing co-ordination by the person of his interests with those of the group, "the participation of the individual in the spirit and purpose, knowledge and methods, decision and action of the group."⁶ The socialized person is the individual who has a highly developed sense of social responsibility. He identifies his interests with those of his fellow-men; he holds himself responsible for their welfare; and he gives himself without restraint to the service of the community.

THE SERVICE MOTIVE IN THE RELIGION OF JESUS

What sociologists are increasingly demanding in the name of social science Jesus long ago demanded in the

name of religion. "He that is greatest among you," he said, "shall be your servant."⁷ "I am among you as he that serveth."⁸ In all literature is not to be found a more striking utterance than the words of the Master in which he declares that the approval or the condemnation of men in the last day in the presence of the Judge will depend upon whether they have fed the hungry, clothed the naked, given drink to the thirsty, and visited the sick and the imprisoned.⁹

INTERPRETS SUPREME WORTH OF PERSONALITY.—Jesus was the first fully to realize and declare the supreme value of the human person. This recognition was an outgrowth of his faith in God as Father. By virtue of his divine Sonship every man is of infinite value in God's sight. Our attitude to all of our fellow-men must therefore be one of reverence, kindness, and love. No man may use any other person as an instrument for his own ends. The relation must be one of good-will and service. Only so may we validate our profession of faith in God and love for God.

EXPRESSES THE IDEAL OF LOVE.—Love lies at the heart of the teaching of Jesus. It is the first and the great commandment. It is the test of discipleship. "By this shall all men know," he said, "that ye are my disciples."¹⁰

Love, thus exalted by Jesus, is not merely a beautiful sentiment or an emotional attitude. Even as faith, it is an active principle. It undergirds purpose, directs the will, and motivates action. It is thus far removed from the realm of the abstract. It is inseparable from life and conduct. It finds expression in service.

Love of God and love of neighbor according to Jesus'

teaching are one and inseparable. The law of loving service is rooted in the love of God for men. The reality and meaning of God's outgoing and self-giving love Jesus revealed in serving and giving his life for men. Our love to God we can demonstrate by ministering to the needs of men, and in no other way. We are to become perfect in love, in our ministry of service, as the Father is perfect.

IMPLICIT IN THE CONCEPT OF BROTHERHOOD.—Service in the long past has found its best exemplification in the institution of the family. In the family at its best competitive self-seeking has no place. Its members share a common life to which each makes his contribution and from which each receives according to his need. Human society in the thought of Jesus is a family, the family of God, in which all are brothers among whom the law of mutual service should control.

That the extension of the institution of the family to include all humanity is of the very genius of the gospel, no one who has seriously examined the teachings of Jesus can deny. The concept and plan are of the essence of his program. That the reality of such a beloved community depends upon that love which finds expression in service is equally clear. Without the motive of service as the controlling principle of life the ideal of brotherhood becomes merely sounding brass.

FUNDAMENTAL IN THE CONCEPT OF THE KINGDOM OF GOD.—The motive of service is basic also in Jesus' concept of the Kingdom. The Kingdom of God is the brotherhood in its institutional form, simply another name for the family of God, a society in which the will and rule of

God are supreme and all men live as brothers, everyone serving the common good of all. The Kingdom of God concerns not only the souls of men but their physical, intellectual, and moral interests as well. Food and clothing for their bodies, their physical environment, the growth of their mental powers, the development of their moral natures, all are concerns of the Kingdom and everyone who serves his fellow-men in ministering to these fundamental interests and needs is engaged in the work of the Kingdom. To the extent that he is controlled by the motive of service and does his job well he makes his contribution to the advance of the Kingdom of God. If the Kingdom of God really should become a ruling concept in the minds of men, every man—the manufacturer, the business man, the farmer, not less than the teacher, the physician, and the minister—would constantly confront the question whether his factory, his farm, his business as conducted, is serving in the maximum degree the interests and needs of men.¹¹

INSPIRED THE EARLY CHRISTIAN MOVEMENT.—The motive of service inspired the early Christian movement. The first Christians were passionately social. Their fathers had endured hardships and sufferings untold in devotion to a theocratic social ideal. Some had suffered martyrdom for their faith. The followers of Jesus believed that at last the reign of God through the person of the promised Messiah was about to be inaugurated. Christianity in its beginnings thus was a social movement. Baptism was the rite of initiation into the new society. Believing on the Lord Jesus Christ, the test imposed, was interpreted in terms of faith in Jesus, the Messiah, the risen Christ.

By their confession they understood that they were associating themselves together in a fellowship which was to be the nucleus of a new world order under the reign of the Messiah. An outgrowth of their consciousness that they were inaugurating a new kind of human society, and their intense effort through ministry to human need, to establish the new order, was a religious experience of transcendent quality and worth. The disciples were courageous, self-sacrificing, intensely earnest men, filled with joy and assurance. What the new world order involved in terms of organization apparently was not clear to them; that it called for repentance for their previous way of life, the sharing of all possessions and goods in common, and complete dedication to a life of service was their passionate conviction.¹²

STRUGGLE OF THE CHRISTIAN RELIGION WITH SELF-REGARDING MOTIVES

The first preaching of the Christian gospel, following the resurrection of Jesus, was a call to repentance and to faith in the Messiah under whose leadership on his early return the new society was to be established, the old Jewish order fulfilled, and the pagan kingdoms of the world destroyed.¹³ The disciples were men of the first century. They did not have in their view the perspective of world history as it is viewed today. They did not know that the progress of civilization is a process of social evolution—the gradual development of ideas, customs, habits, values, standards, skills, knowledge, and institutions. In other words, they were living not in a world of modern ideas and knowledge, but of first-century con-

cepts and knowledge. But underlying their concepts were social principles and ideals which were timeless, as valid for the twentieth century as for the first.

EARLY ECLIPSE OF THE CHRISTIAN SOCIAL IDEAL.—The Messiah delayed his coming. The hope of speedy realization of Messiah's reign was not realized. Gradually the great expectation became dimmed, and as it did so, the Christian social ideal was obscured. Other concepts replaced that of the Messiah, with its accompanying social vision and undergirding convictions. Little is said in the later Epistles and in the writings of most of the Fathers concerning specific social and civic duties. The keen sense of social obligation weakened. The process of compromise with the political State began. Christianity grew in numbers of adherents but lost in deep conviction of its mission to create a new society and in intensity and radiance of inner personal experience. The process reached a culminating point in the confession of the Christian faith by the Emperor Constantine and his reception into church membership, an event often interpreted as proof that the Church had conquered the empire, but more truly testimony to the extent that the world had conquered the Church.

Although the Christian social ideal suffered eclipse it was not wholly lost. Never did the Christian movement entirely lose the faith that it held within itself the vital life principle of a Christian order destined by the will of God to supersede the pagan kingdoms of this world. The social principles enunciated by Jesus would not down. Always the vision splendid glowed in the minds and hearts of at least a few who lived in the fellowship of their risen

Lord, and who exemplified in their own lives that same spirit of service which had made him the Servant of men.

CONTENDING MOTIVES THROUGH THE CENTURIES.—Through all time two dominant attitudes have contended for pre-eminence in the lives of men. The dominant spirit of the barbarian world was that of conquest, plunder, spoliation. Society was predatory and the possessive, exploitative purpose dominated both individuals and the group. The chief end of life to those governed by this motive is the acquisition and holding of possessions. Individuals and nations are enriched by taking, by whatsoever means, all that can be procured and by giving as little as possible. The contributive attitude, the opposing principle, which finds its finest expression in the Christian law of service, maintains that the purpose of life is to serve, to contribute to the lives of others and to society.¹⁴ Only in this way, it holds, is life truly enriched. He who serves, who "loseth his life" in service to others, he only shall find it.

CONFLICT WITHIN THE HOUSEHOLD OF CHRISTIANITY.—Not even can it be said that, within organized Christianity, the social principles of Jesus universally prevail either in adoption of the contributive philosophy of life, or in the practice of Christian persons and institutions. Not a few deny that the social ideals of Jesus were intended by him to become the rule of life of his followers. They assert that any other economy than our competitive, profit-motivated system is visionary and impossible of practice. This in the face of the fact that the lust of possession and the exercise of arrogant, selfish power have brought all great civilizations of the past one by

one to destruction; have been responsible for most of the wars that have decimated the population of nations—including the last Great War with its unparalleled destruction of human lives and property—and that in the moral judgment of mankind are today held chiefly responsible for the misery and woe of unnumbered millions of persons who in an age of abundance are living in poverty, distress, and want.

Others pay lip service to the teachings of Jesus and contradict by their practice their most obvious meanings and applications.¹⁵ Yet others zealously and fervently hold to a conception of the religion of Jesus which makes of it simply an escape mechanism, a means of retreat from unjust conditions and hard experiences of life. The sole office of religion in their view is that of solace, begetting inner peace, and maintaining a bright hope of release and joy in a heaven beyond. In their ministry, and in the lives of those who have been comforted and sustained by it, the charge that religion has been made "the opium of the people" has been justified. Somewhat allied to this conception is that of others that religion cannot be expected to change the motives and practice of corporate society; that religion has no social mission, in the broad sense, and fulfils its office when it redeems *a few individuals* from self-regarding motives and selfish living to lives of loving service.¹⁶

AN EMERGING RELIGION OF SERVICE

Nevertheless it cannot be questioned that the social ideal of Jesus has been increasing in strength and clarity of expression, in power and influence and practice in modern

times. The obligation of service has wider currency today in conviction and practice among people of all races, and wider acceptance by the State as a function of organized society, than ever before.

A NEW CONSCIENCE ON ANCIENT SOCIAL EVILS.—Evidence is to be found in the convictions which grip the minds and hearts of great numbers of people in all nations concerning social evils hoary with age. The passion for social righteousness which caused the prophet Amos to voice unsparing condemnation for the social sins of Israel has borne fruit in a new conscience on the same sins in their modern dress. The ethical insight and sense of prophetic ministry which flamed in the initial declaration of Jesus in the synagogue of Nazareth have been reborn in the minds and hearts of a large number of the younger Christian ministers of our time. A dynamic, growing body of social conviction has formed in the thinking of the younger generation of Christians throughout the world. The social gospel has come to its day of power.

A GROWING SPIRIT OF SERVICE.—A new consciousness, also, has developed of the organic relationship between the individual and society, a new realization of the essentially social nature of the self. Religion has come into a new appreciation of the fact that the individual and society are inseparably bound together and that the redemption of neither can be achieved without the other. Increasingly, Christian leaders clearly see that the problem of making religion function effectively in life is not one either of the salvation of the individual *or* of society, but rather of both society and the individual. Nor can one

take precedence of, or wait upon, the other. The process is one, of two not wholly separable parts, both of which must be carried forward simultaneously. One part cannot be achieved without the other, nor does either follow as a matter of course upon partial accomplishment of the other. This new realization of social solidarity is contributing to a growing spirit and motive of service.¹⁷

There is evidence also of a growing spirit of service in industry and business. A change in the very concept of "business" is taking place in the thinking of a gradually increasing number of business men. Some few there are who have deliberately engaged in business enterprises not from a motive of personal aggrandizement or corporate profit but as a form of social service, sincerely desiring and purposing that the total activity involved may contribute on a proportionate basis to all engaged in it and to the welfare of the community.

A parallel development may be seen in society at large. The movement has been so slow as almost to be imperceptible at a given time, but looking back over a generation one may see marked developments in many nations of the world. Growth has taken place in the sense of obligation of society for the social welfare of all, and in the number and variety of organized efforts for both preventative and remedial service.¹⁸

THE CHRISTIAN MISSION.—Most significant of all testimony to the genuineness and extent of the motive of service is borne by the Christian missionary enterprise. In sheer magnitude it is one of the greatest of all achievements of modern times. For more than one hundred

years, in the name of Jesus a continuing stream of men and money has flowed out from the West to the farthermost parts of the earth—aggregating tens of thousands of persons and hundreds of millions of dollars. Granted that the sum total of motives involved has been sadly mixed, that by no means all efforts have been wise, that some of the teaching has been crude and has included some element of superstition—when all possible discounts have been made the undertaking as a whole is unquestionably by far the greatest service enterprise the world has ever seen.

THE CHRISTIAN PROGRAM

Social science has reinforced Christian faith. It declares emphatically that men can have the kind of society that their highest social and religious ideals inspire them to desire. What man has made man can remake. Our forms of social organization, our economic arrangements, methods, plans, and customs can be changed. No more than forms of political rule and governments are they ordained of God. There is no moral or religious virtue in being satisfied with or resigned to an unjust, oppressive society. With the knowledge that now prevails—given sympathy, the motive of service, and the will to do, a truly Christian society can be built.

IN THE LIFE OF THE INDIVIDUAL.—The Christian program for the individual involves enthroning the service motive in personal living. Not pleasure, nor profit, nor power, should be the controlling purpose and objective of life but the service of one's fellow-men, particularly those who most need our help. The Christian man is he who submerges his selfish individual interests—Jesus said who

"loses his life"—in the service of others. In thus identifying himself with others he finds the more abundant life in the measure of the enrichment which he contributes to the life of humanity.

The life of service which constitutes the Christian program for the individual involves making the purpose to contribute something of value to the life of the world the controlling purpose in life. Self-interest and self-seeking are sublimated, along with the baser elements of physical passion, in the higher purpose of serving humanity. This requires that Christians conform to standards of personal living very different from those which commonly prevail today in our possessive society. It is not enough that the Christian shall be a "good" man in the conventional sense—temperate and clean in his personal relations, honest in his commercial dealings, interested in community welfare, kindly disposed as a neighbor and affectionate as a husband and father, at the same time engaging in competitive struggle which denies to many the comforts and higher values which are the common right of all. This pattern of prudential goodness and conventional morality is not in a marked degree superior to the demands of non-Christian religions upon the individual. The Christian ethic includes these elements, but it goes far beyond them in demanding an utterly unselfish and sacrificial life. This was the word of Jesus: "If any man will come after me, let him deny himself . . . whosoever will lose his life for my sake, the same shall save it."¹⁹

IN THE LIFE OF THE GROUP.—The Christian law of service holds for the group, even as for the individual.

The local church—Most church members have been received into membership without any comprehension of the mission of the church in the community and in society at large, or of their obligation of service as members of the church. With many the predominant thought is what they should get from the church, not what they can do for the church and through the church for the community and the world. The original conception of a fellowship of believers, motivated by the purpose and love of Jesus, who by the power of his Spirit are to establish his Kingdom, rules the lives of comparatively few. Church membership must again be interpreted in these terms to all its members.

The Christian program involves engaging the whole Church, every local group, in the creative task of reconstructing human society, in all human relationships, as a co-operative human brotherhood. The Church does not exist as an end in itself. Even as the individual it finds the way of life for itself only as it loses its life—gives itself wholly, to the service of society, both the community near at hand and far away.

A weakness of most local churches has been that they have promulgated through their preaching, their liturgies, and their lay teaching, the general principles of the gospel without actually engaging men and women in a wide variety of the concrete tasks of social reconstruction. Their members have theoretically accepted these general principles but have neither understood their implications nor attempted to put them into practice. The Christian program involves for the local church finding those specific activities near and far which represent the maximum

possibilities of service for all its members, and engaging and guiding them in their maintenance.²⁰

Industry and business.—The clear implication of the foregoing principles is that all commerce, industry, and business shall be conducted in the interest of the common good. This represents nothing more than the interpretation of the law of service for the individual in universal terms—in terms of the total area of the individual's life. It involves bringing all of life into subjection to the Christian principle. The fact that this demand seems so radical, so difficult of application, to some so preposterous and impossible, merely testifies to the failure of the Church in its past teaching to take the gospel of Jesus at its face value. The Christian program requires the *re-generation* of corporate business and industry, renunciation of the selfish, pagan motive of private profit, and whole-hearted espousal of the law of service as controlling purpose.

IN THE LIFE OF NATIONS AND THE WORLD.—The Christian program does not stop short of bringing State nature into subjection to the law of service. Not merely individual and local community life, but national life as well, must find its highest fulfilment in serving the common good of mankind. The alternative is international strife, wars between nations motivated basically by economic greed, a conflict which can have only one end, the final destruction of all higher values of civilization.

XII

THE HOPE OF A CHRISTLIKE WORLD

The Christian ideal is unique
Is the vision possible of fulfilment?

I. NEGATIVE FACTORS

1. Recalcitrant human nature
2. Slowness of human progress
3. Ethical weakness of organized religion
4. Sense of disillusion
5. Forces of organized opposition

II. HOPEFUL FACTORS

1. A living, self-renewing, creative religion
2. The social awakening
3. Re-enforcement from the sciences
4. Unutilized resources of human nature
5. The power of the Church
6. The supremacy of Jesus

III. REALIZATION OF THE CHRISTIAN IDEAL

1. Attainment of new levels of personal and social living
2. The whole gospel related to the whole of life
3. Applied in inter-racial relationships
4. Applied in economic relationships
5. Applied in international relationships

IV. THE NEW CHRISTIAN PROGRAM

1. New service of education
2. The newer evangelism
3. The Church an educational agency
 - (1) Enlistment of childhood and youth
 - (2) Commitment of men and women to a life of service
 - (3) Training of leaders

V. THE KINGDOM WHICH IS ACHIEVED AND GIVEN

"All through the ages Christ, by his Spirit, repeats within his Church the miracle of renewed vitality. Often it seems moribund; often the progressive spirit of which it is the home seems more active outside it than within it; for we who are members of the Church are very imperfect in faith and devotion. Yet these apparently separated movements either pass away or fall back into the Church. But the Church itself abides, always refuting the critics by giving birth to new prophets, new visions, new heroes, new martyrs."—The ARCHBISHOP OF YORK

FOR EXPLORATION AND DISCUSSION

1. There are those who believe that within the next fifty years (perhaps even within twenty-five years) the Christian Church will have its last chance to make the religion of Jesus controlling in the world; that if it fails the Church as an institution and organized Christianity as a religion will gradually sink into insignificance. What grounds do you find in the discussions that have preceded for agreeing or disagreeing with this contention?

2. "Redeem individuals and these redeemed individuals will presently redeem the world. . . . For four hundred years, evangelical religion has been working on the inner lives of individuals . . . yet the social order remains to be redeemed . . . 'Has it ever been so chaotic as it is today?'" The quotation is from a sermon, "Redemption: Individual and Social," preached by Ernest F. Tittle. He continues, "Are we then to conclude that evangelical religion . . . has completely failed to transform the lives of individuals?" What is your answer? Discuss the statement as a whole.

3. In a forum discussion where several persons had bitterly attacked the Church, a Communist and official in the Association for the Advancement of Atheism in America said: "Can any of you men tell me where, outside the church, anybody can get up and say anything he wants to say? Do any of you know any labor headquarters or political halls where the enemies of those organizations can come in and say anything they want, even condemning the organizations? . . . I don't know of any such. . . . When the church opens its doors and without any fear lets us say all we want to against it, it convinces me that the church has something that no other organization I know of possesses." What is this "something" which the Church possesses? Do all churches have it? Why do not more churches have it?

4. In *World Tides in the Far East*, Basil Mathews tells the incident of a Chinese girl, the niece of a well-known Christian educator, in her prison cell on the eve of her execution for being a Communist. "Surrounded by relatives in tears, hers was the only calm face in the group. 'You are weeping for me,' she said, 'you should weep for yourselves. I am dying for a Cause. . . . You will go on living—for what?'" Why are there not more Christians today who have a similar measure of devotion for the establishment of Christ's Kingdom in the earth?

5. In *The Science of Power*, Benjamin Kidd says: "There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. . . . There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him."¹ Do you agree or disagree? On what grounds?

¹ *The Science of Power*, Benjamin Kidd. Copyright, G. P. Putnam's Sons. Used by permission.

XII

THE HOPE OF A CHRISTLIKE WORLD

THE gospel of Jesus gives to the world the vision of an ideal social order, a human brotherhood ruled by love and justice. The Kingdom and the certainty of its coming is the faith of an ever increasing number who declare: "We believe in a Christlike world. We know nothing better; we can be content with nothing less."

The principles of the Christian religion are sufficiently clear to make possible visualizing the kind of society we should have if their implications were in fact realized in personal and social living. Religion does not supply a ready-made pattern of a Christlike world. It does give us the broad outlines—outlines which we have sketched in the successive chapters of this book.

The Christian ideal is unique.—Its vision of a kingdom of love and brotherhood is an essential element in the genius of the Christian religion. It was a revolutionary proposal when in the teaching and preaching of Jesus and his disciples it was first presented to men, and it is today revolutionary. It means nothing less than the replacing of a social order motivated by self-interest and maintained by ruthless competition by a new order whose motive is human welfare and service and whose method is co-operative effort.¹

Is the vision possible of fulfilment?—Is there basis in reason and in faith for any degree of confidence? Does history offer any reassurance? Do the new scientific

knowledge, man's new mastery of the physical world, the scientific skills newly possessed, what we now know of human nature and of the principles of social development afford any sure basis of hope for the future? Nothing of abiding value is to be gained by refusing to consider the total situation as it is.

NEGATIVE FACTORS

RECALCITRANT HUMAN NATURE.—The first factor to be taken into account is that there are sinister elements in human nature itself. We cannot review the history of civilization or observe thoughtfully many aspects of the contemporary scene, either in individual or group life, without the realization that in attempting to organize a society that shall embody such ideals of the Christian gospel as honesty, purity, justice, good will, and unselfish service, religion is wrestling with the toughest substance in the universe. "In spite . . . of his increased powers man himself remains as he was and always has been—irrational, impulsive, emotional, inherently conservative to change, bound by customs and traditions which he will not analyze, the victim of age-old conventions and prejudices."² Man has within his nature tendencies, impulses, drives, the unsocial implications of which are difficult to master and which uncontrolled not only thwart his own moral, social, and religious growth but constitute individuals and groups a hindrance to social progress.

Sin and the sense of sin.—Religion and theology have made much, and rightly so, of sin, its seriousness as a hindrance to spiritual growth and fellowship with God, and of its personal and social consequences. Persons are

born morally innocent. Gradually during early childhood, through training, education, and association a sense of right and wrong, and of moral obligation, develops. Conscience, conceived as the voice of God, is begotten within the mind. Animal impulses, desires, and egoistic urges conflict with the inner voice and the person deliberately chooses the wrong. In violating conscience he commits sin.³ The Biblical declaration, "All men have sinned, and come short of the glory of God," is true to human experience even today as in ancient days.⁴ Any consideration of the possibility of human progress that ignores this fact is partial and incomplete.⁵

Selfishness and greed.—Never has evidence been more abundant or clear of the deep-seatedness, the power, and the persistence of human selfishness. Great institutions which have taken decades—some of them centuries—to build, in recent years have fallen like houses of cards. War, of unparalleled destructiveness, with terrific toll of life and social values, has swept like a gigantic tidal wave across the world. The amazing scientific and technological advances of the past one hundred years have been robbed of their power to enrich the life of mankind. And why? Complicated technical explanations are offered almost without number, abstruse discussions the multitude of whose words serve only to confuse thought, of causes whose sufficient explanation is to be found in selfish greed. "Man's greed has proved man's ruin."

SLOWNESS OF HUMAN PROGRESS.—That progress in the direction of a more just and humane civilization has accompanied the course of history through the ages few will deny.⁶ But the advance has been slow, uneven and, we are

bound to say, uncertain. This has been true of Western civilization,⁷ and probably even more true of the civilizations of the Orient.⁸

ETHICAL WEAKNESS OF ORGANIZED RELIGION.—The Church is an institution and, like all institutions tends to become preoccupied with its own preservation and perpetuation. Institutional self-regard continually dulls the edge of ethical sensitivity and moral conviction. History reveals indisputably that from the time Christianity became the State religion of the Roman Empire it has permitted itself to be used to sanctify and bless State policies and the economic system dominant within the State. In Rome, Constantinople, and Czarist Russia the Church was the stronghold of the political régime. In Mediaeval Europe she gave her approval without qualification to the feudal system. Since the Reformation, the Protestant Churches and Protestant theological teaching have given divine sanction and provided ethical justification for the individualistic economic order which through the motivation of private profit and the practice of competition have constituted continuous warfare within the areas of production and distribution. Vital religion today has no greater problem than this: Can the Church in Europe, and in America, sufficiently disassociate herself from the social, economic, and political system of which it has become a part, adequately to exercise her prophetic function of ethical judgment of the State and of society?

Present low state of religion.—The Church as an institution both helps to determine the status of religion and in its policies is influenced by the degree of vitality of religion. At an earlier point in our discussion we re-

corded the conviction that religion in the Western world is at a low ebb. There are many who substantiate this view.⁹ The Churches in America increase membership in proportion to total population, but interest in religion, and religion as a determining factor in experience, seem to decline. Spiritual culture fails to keep pace with scientific progress and improvement in material aids to living.

Religion fails to uproot anti-social traditions.—Prevailing culture retains within itself hangovers from an earlier stage of civilization in which warfare, slavery, exploitation of the weak, and brutal forms of self-indulgence were dominant. Religion seems almost powerless against the *mores*. Traditions of barbarism need to be destroyed root and branch, but religion seems to lack power to overcome them. Stealing, gambling, sex promiscuity, killing, wars, continue in modern society for one reason because deeply imbedded within our culture, and within the minds of individuals, is the extenuation furnished by survivals of barbaric tradition.

SENSE OF DISILLUSION.—Throughout the Western world a profound sense of disillusionment pervades the minds of large numbers of the more intelligent, including many teachers and religious leaders. During the last half of the nineteenth century, under the influence of evolution and the natural sciences, widespread optimism developed regarding the nature of man and orderly, inevitable progress. The natural urges within human nature, it came to be believed, are a guarantee of advance; the spread of knowledge through universal education assures spontaneous improvement; the natural sciences—physics, chemistry, biology, medicine, in the hands of professionally

trained men, will create a new earth; progress in the sciences and arts will result in universal prosperity and well-being; man is by nature disposed to goodness, benevolence, and justice, and it is necessary only for ignorance, prejudice, and superstition to be banished and social action encouraged for social progress to be assured. The World War and its aftermath of rampant crime, wholesale corruption, and prostitution of technical intelligence to anti-social uses brought about a rude awakening from these romantic dreams and illusions of scientists, sociologists, and religious liberals.

FORCES OF ORGANIZED OPPOSITION.—Never in the course of its history has the Christian religion been challenged on so many fronts as today. Never have there been so many forms of opposition to be overcome. Much of this opposition is inherent in the nature of the forces operative within the modern world. Some of these were briefly described in our second chapter. There are also organized forces whose power constitutes a serious menace to any religion which interprets its mission in social terms.¹⁰

HOPEFUL FACTORS

If there are factors in the present-day situation which make it difficult for open-minded persons to maintain a confident hope of the making of a Christlike world, there are other factors which encourage and sustain faith. It is the contention of this book that apart from the forces which are present within and released by the Christian religion there is no power capable of dealing drastically, dynamically, and redemptively enough with human nature and with persons in their social relationships to make pos-

sible the triumph of love, good will, and justice in society. What is the basis of hope that the Christian religion can succeed in its world mission?

A LIVING, SELF-RENEWING, CREATIVE RELIGION.—First we place the fact that the Christian religion is a living, growing, creative faith. Through the centuries it has exhibited a remarkable capacity to adjust itself to new conditions and new needs.

Jesus did not conceive his religion as something complete, finished, static. "I have yet many things to say unto you," he said to his followers, "but ye cannot bear them now."¹¹ The revelation of God and His truth that was in him, his disciples understood him to declare, would be carried forward in his disciples, men who possessed his spirit. The religious life and faith of apostolic days is nowhere exactly reproduced today. Nor does today's faith and experience duplicate that of the Reformation, any more than that of the Reformation reproduced the Christian experience of the first centuries. What then? Shall we conclude that the Christian religion is non-existent? By no means. Rather, let us hold that just as historic Christianity in certain of its aspects has failed to incorporate some of the most vital emphases of the gospel so also there is even in this age in which religion in general is at low ebb, a body of faith and experience that has carried forward the implications of the Christian gospel to fuller expression and more complete fruition. Nor is the process complete. The Christian religion will continue to adjust itself to changing humanity, incorporating within itself new conceptions of truth and advancing to meet and satisfy new needs as they arise.

THE SOCIAL AWAKENING.—Within recent decades a new spirit has come into contemporary Christianity. The Protestant Reformation introduced the era of individualism in religion and for more than three hundred years the predominant emphasis, in many quarters the exclusive emphasis, was upon individual conversion. Within the lifetime of the younger generation a great awakening has taken place. The social content of the Christian religion is being more and more explicitly formulated, the sense of a social mission is constantly deepening in the minds of ministers, an increasing number are proclaiming their convictions in forthright terms, and the leaven is working. There is reason to believe that during the next one hundred years, without diminishing its emphasis upon the necessity of personal religious experience the Church will as never before bring its influence to bear upon the regeneration of society and the building of a truly Christian world.

RE-ENFORCEMENT FROM THE SCIENCES.—In this effort religion is destined to have the aid of new and powerful allies. If the natural sciences in their earlier forms seemed to undermine religion and to weaken its appeal to the educated classes, in their more mature development they are compensating for their earlier negative influence by undergirding the spiritual interpretation of the universe. Even more positive re-enforcement comes from the social sciences. Sociology, a comparatively new science, seems to be addressing itself increasingly to the socialization of the individual and to emphasize the development of a just and equitable social order as the supremely important goal of human effort.¹²

UNUTILIZED RESOURCES OF HUMAN NATURE.—Human society is now as civilized, rational, and humane as it is because man in the past, under the influence of the higher aspirations to which his mind is open, has changed things. His own nature and conduct, his relations with his fellow-man, are not right in his own eyes. Always man has given himself, with more or less persistence of purpose to improving himself, his situation, and his relationships. That he will continue so to do there is no good reason to doubt. The character and social achievements of a few individuals and groups under the inspirations of religion, and in some instances uninfluenced by religion—the inflexibility and persistence of determination, the degree of self-subordination and self-sacrifice, the indomitable effort, over long periods of time—reveal resources within human nature seldom fully utilized.¹³

THE POWER OF THE CHURCH.—Through the long course of history the power and influence of the Church in society repeatedly have waxed and waned. Despite all that truthfully can be said concerning the ethical weakness of organized religion it must also be recognized that the Church has contributed mightily to the propagation, cultivation, and extension of religion.¹⁴ While at times and in various ways she has denied her Lord, she has also kept alive in the world, and has spread, the spirit and the teaching of Jesus.¹⁵ While today she stands to lose the support of many of the rich and powerful, and possibly again incur persecution, by reason of the growing social vision and deepening social conviction of many of her ministers, her vital spiritual influence is thereby certain to be enhanced.

THE SUPREMACY OF JESUS.—Of utmost significance is the fact that Jesus has been born again in the life and thought of the Church. As a result he has drawn to himself the attention and the homage of mankind as never before. Historical Christianity has not been, in any full and adequate sense, the religion of Jesus.¹⁶ But in recent decades religion has rediscovered Jesus. The veil which has hidden him through the centuries has been torn away. He has come to be known and to be understood as never before. He commands the allegiance of constantly increasing numbers, particularly of youth, throughout the world. His word is with power among all peoples.

REALIZATION OF THE CHRISTIAN IDEAL

The easy, naïve optimism of the early decades of the twentieth century is gone. The sentimental, romantic concept of a completely realized Kingdom of God just around the corner has been dispelled. But faith abides that the Christian ideal can in time be realized. Man is not destined to be finally defeated in his highest spiritual aspirations. His truest and deepest longings are not in the end to land him in perpetual disillusionment and despair. The strength of opposing forces is more clearly realized; the difficulties are more realistically faced, but the laws of social progress also are more clearly discerned, and the requirements for advance better known.

ATTAINMENT OF NEW LEVELS OF PERSONAL AND SOCIAL LIVING.—This is the first requirement. Our rediscovery of Jesus points the way. He did not underestimate the power of the forces of evil in the world; but he overcame the world. He knew what was in man;

but he showed men how the inner life could be cleansed and their lower natures overcome. He chose the way of the Cross and gave himself for the redemption of mankind. He calls men into partnership with himself in the stupendous task of saving the world.

There are many today who profess to believe in Christ who have utterly failed to see that his Way of life must also be ours if we are to have a part with him in building a new world. The greatest present hindrance is not in the active forces of opposition, strong as they are, but in the lethargy, the sloth, the love of ease and self-indulgence, the moral blindness, the insensitiveness to social wrongs and injustice in the social order, within the ranks of those who bear the name of Christian. There is no marked difference to be seen between the ethical standards of a large proportion of church members and the world.

THE WHOLE GOSPEL RELATED TO THE WHOLE OF LIFE.—Nothing less than the complete gospel of individual and social redemption will avail to create a Christlike world. Too long has organized Christianity been divided into two camps, one interpreting religion in purely individualistic terms, the other stressing social and political reconstruction as the essential. We see now that religion has been made the victim of a false dualism, and its effectiveness thereby greatly lessened. One group have insisted: create in man a new heart and the new man will build a new society. Others with equal insistence have declared that it is only necessary to remake the structure of society and the development of pure, righteous, and just character will follow. Now we know that

both must be done. It is not a question of doing one and expecting the other to follow.¹⁷

APPLIED IN INTER-RACIAL RELATIONSHIPS.—The gospel knows no distinctions of race, color, or nationality. All men are children of one divine Father, and brothers of one another. The gospel of brotherhood must be applied courageously and sacrificially in all the relationships of life. It is not enough that love, justice, and brotherhood shall be held up as abstract ideals to which merely lip service shall be paid. Religion is called upon to go farther—both in precept and in practice actually to work out in personal, community, and international relationships, the full implications of regard for personality, and inter-racial comity and co-operation.

APPLIED IN ECONOMIC RELATIONSHIPS.—The Christian religion cannot escape the responsibility of the evaluation of the prevailing economic order and the courageous application of the principles of the gospel, at whatever cost to its institutions and of personal sacrifice to its representatives. The standard by which the gospel judges both personal and social morality is penetrating, uncompromising, and rigorous. It asserts the intrinsic and infinite worth of human personality. It forbids that personality shall be subordinated to property or rights of property, either in law, or in economic policy, or in individual or group practice. It demands that economic motive shall be regenerated, the motive of self-interest and private profit changed into the motive of service. To this high and dangerous service religion today is summoned in undertaking to build a Christlike world—and more, actually to engage in the reconstruction process by applying the

method of creative co-operation within its own agencies and institutions, and by engaging its representatives in the encouragement and development of co-operative enterprises.

APPLIED IN INTERNATIONAL RELATIONSHIPS.—The gospel inculcates a higher patriotism than is defined by geographical or political boundaries. Its *patria* is the Beloved Community, which aims to embrace within itself all races and nations of men. It acknowledges but one absolute sovereign, God, whose righteous will, finding embodiment in the enlightened moral will, becomes the supreme law.

To maintain the individual conscience inviolate, to use to the utmost its influence throughout the world for the establishment of conditions that make peace possible, and to aid in creating an organization of the world for the establishment and maintenance of universal peace are among the inescapable obligations of the Christian religion.

THE NEW CHRISTIAN PROGRAM

The Christian ideal is possible of fulfilment. It is not necessary that men should go on living in the kind of world we now have. A new and very different kind of world is possible of attainment. It is not far off beyond the clouds of a non-earthly future. It is here, now and for long in the making, its realization only dependent on processes within command of the spiritual vision, the ethical insight, the moral will, and the intelligent skill of the Christian forces of the world. Progress has been made sufficient to demonstrate the existence within the Christian religion of a dynamic capable of the regenera-

tion of the individual and of society, of transforming our yet half-pagan world and building the Kingdom of God, but that this possibility shall be realized a new Christian program is required far more earnest and aggressive, more courageous and revolutionary, more generally intelligent and creative than now is in use.

NEW SERVICE OF EDUCATION.—Within the past one hundred years education has attained new prestige and vastly increased use. For the first time in the world's history the ideal of universal education has become the common possession of all races and nations. In many nations of the world illiteracy almost has been banished. High schools, colleges, universities, and professional schools have been multiplied by thousands. The scientific method; the natural sciences; the social sciences; the historical method; increased knowledge of history, and of the human mind and its methods of growth; development of the science of education and of educational method, all have contributed to making education a more powerful instrument of human progress than ever before.

Weakness of secular education.—Despite all this the net results of modern education thus far have been disappointing. Learning has spread but not everywhere has it been accompanied by true culture. Knowledge and skill have increased but too often without all-round development of personality. Men have been made more intelligent but not in equal measure more righteous. Growth in integrity has not kept pace with intellectual development.

Christian conception of education.—The weakness of education has been its secular character. Its objectives

have been too narrowly defined. It has been too formal, too exclusively intellectualistic, too largely content-centered. It has been dominated by a partial view of personality, individual development, and social progress. Education, rightly conceived, is more than a process of increasing knowledge, disciplining the mind, developing the reason, and imparting skills. It has to do with the development of the whole personality, of all human powers and capacities.¹⁸

A chosen instrument.—Education thus conceived is a religious process, the chosen instrument of the Christian religion, the most promising means for the development of personality and the reconstruction of society. Educational programs, comprehensive in aim and vital in method, are in use. Their number and extent need to be greatly increased. Many local churches as yet are unawakened, their leaders ignorant and unskilled. The advance made since the beginning of the century is phenomenal, but much yet remains to be done before the Church as a unit is committed with singleness of aim, breadth of vision, skill in method, determination and enthusiasm to its educational mission. The coming of the Kingdom waits upon adequate conception and use of religious education.¹⁹

THE NEWER EVANGELISM.—In the concept of education, outlined above, evangelism and Christian education become one. With a common objective, the idea which has long persisted that they are opposed one to the other becomes baseless. Rather are they supplementary, education supplying evangelism with its most effective method, and evangelism supplying education with its Christian purpose. Evangelism in its broader sense acknowledges as

its own and utilizes any and all methods which relate the Christian Gospel in vital, regenerative ways to personal and social life.

THE CHURCH AN EDUCATIONAL AGENCY.—The new Christian program requires that the Church shall become a highly effective educational agency. It is impossible under modern conditions for education under State auspices to be complete education. The secular education of State schools must be supplemented by religious education under Church auspices. Indispensable elements of the program include:

Enlistment of childhood and youth.—From their earliest years children must be claimed by the Church, nurtured in the faith and life of the gospel, and enlisted in the enthusiasm and courage of youth for the high enterprise of building a Christian world. Before it can be realized in the habits, customs, and institutions of an adult generation the Kingdom must first be built in the minds and hearts of the young.

Commitment of men and women to a life of service.—Many are the men and women who have responded to Christ's call, are living devoted, sacrificial lives, giving themselves with joyful abandon to the service of their fellow-men. Their number, the breadth of their sympathies, the nobility of their characters, and their devotion to the common good, offer a sure basis of confidence that many others may be led to a similar dedication of life.

Training of leaders.—For the program to be intensified and extended until its boundaries shall be the limits of opportunity and need, a numerous leadership must be

trained throughout the world—highly intelligent, passionately devoted, and fitly representative in character and conduct of the personal and social ideals of the Christian religion.

THE KINGDOM WHICH IS ACHIEVED AND GIVEN

The new world order, the object of our hope and faith, is the Kingdom of God. It is both achieved and given. As it cannot be given by God without the co-operation of man's effort, neither can it be achieved by men apart from an experience of God which is real, compelling, and dynamic. It cannot come automatically. It cannot be the result of mere natural evolution. It cannot break into the human order arbitrarily from without. Its symbol is the Cross, and the Cross means sacrifice, divine and human. Men must want the Kingdom with something of the passionate longing, the sacrificial giving of self, the eternal determined purpose represented in the incarnation, the life, and the death of Jesus on the Cross.

The Kingdom is rooted in reality. The measure of progress achieved in the direction of its ideals could not have been realized were they not ultimately consistent with the purpose of God and the higher nature of man. Since in its ideals the Kingdom expresses the true relations of men one with another, and of men with God and of God with men, they are ideals which in a living universe are constantly growing in depth and richness of meaning, and shall so continue throughout all the future.

its own and utilizes any and all methods which relate the Christian Gospel in vital, regenerative ways to personal and social life.

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“Hallelujah! For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever, King of Kings and Lord of Lords!”—G. F. HANDEL.

TEACHERS' REFERENCES AND NOTES

IMPORTANT supplementary material, including bibliographies, will be found in the following pages. The notes will be consulted by careful students not only as a means of identifying sources but also in many instances as a means of gaining additional light on subjects discussed in the text. The references and notes, however, are intended more particularly to furnish supplementary material for the use of teachers and leaders of groups. In connection with some chapters suggestions are included also on procedures which may be followed as a means of enriching the study and discussion of the text.

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CHAPTER I

1. *Toward the New World*, a statement by the secretaries of the World Service Agencies of the Methodist Episcopal Church, pp. 1, 6.

2. What F. R. Barry says of the situation in England may also be said of conditions in the United States: "Incomparably the most imperious challenge which today confronts Christianity is the moral chaos of our generation. . . . What is required is . . . a constructive philosophy of life. . . . We have to vindicate the moral validity of the Christian faith when drawn to the scale of the new maps on the twentieth-century projection of a ceaseless evolutionary process unfolding itself through the cosmic system. . . . The Christian claim is what has now to be vindicated. Can Christianity come out into the open, take a survey of the various new factors, psychological, economic, sociological, and offer creative moral leadership at once more progressive and more stable than non-Christian thinking can promise? . . . Thus behind our immediate question there stands the prior and more searching question of Christianity itself and its relevance to the world we live in . . . What do we really mean by Christianity and in what does the Christian way of life consist? . . . Our world has admittedly lost its sense of direction . . . our civilization is not unified by any common spiritual allegiance, and issues out of no inward unity. . . . Before English-speaking Christianity there lies such a unique opportunity as has rarely if ever before been entrusted to it. The position of our race in the coming world-order, our tutelage of emerging new nations . . . invest with incomparable responsibility what religion may yet achieve in this country. Nothing matters more to the world and to the cause

of the Divine Kingdom than that the Christian faith in England should again establish itself creatively at the heart of our people's daily life and interests." *Christianity and the New World*, (Harper and Brothers, New York, 1932), Chap. I, "The Problem Stated."

3. Rufus M. Jones, declaring that "the greatest rival of Christianity in the world today is . . . a world-wide secular way of life and interpretation of the nature of things," lists the following contributing factors: (1) the rise of humanism; (2) the birth of the national spirit and the growth of nationalism; (3) the emergence of science as a rival to religion; (4) the development of moral and spiritual values outside the churches; (5) the industrial revolution and accompanying movements. The statement as a whole, entitled *Secular Civilization and the Christian Task* ("The Jerusalem Meeting of the International Missionary Council," Vol. I, *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*, pp. 230-273) will be found informing and stimulating.

4. Cf., for an elaboration of this statement, *World Revolution and Religion*, Paul Hutchinson (The Abingdon Press, New York, 1931).

5. *The Philosophical Basis of Biology*, J. S. Haldane (Doubleday, Doran and Co., New York, 1931), p. 116.

6. *Has Science Discovered God?* E. H. Cotton, Ed. (T. Y. Crowell Company, New York, 1931), p. 298.

7. Acts 16: 9.

8. Many statements to this effect might be quoted. Cf. the following: "The modern expansion of Christianity was greatly stimulated by geographical discoveries . . . the Christian impulse was stirred to send the gospel to the newly discovered regions . . . 'The whole, wide world' was the bugle-call of missions. In more recent years it has become increasingly evident that the establishment of the Kingdom of God demanded . . . a new kind of missionary occupation . . . However faithfully the Church occupies every square inch of the earth's surface, it will not truly have *occupied* until its message has claimed terri-

tory more important than can be expressed in geographical terms. Every region of human action and every movement of human life in non-Christian lands must be claimed for Christ if the gospel is to be effectively preached."—KENNETH MACLENNAN, *The Cost of a New World* (The Missionary Education Movement, 1925), pp. 16, 17, 35.

9. "A value, in the simplest sense of the word, is whatever is liked, desired, or approved. But many 'values' lead to conflict with other 'values' . . . hence they are not true values . . . A true value . . . would be what is liked, desired, or approved in the light of our whole experience and our highest ideals, such as the logical ideal, the moral ideal, the aesthetic and religious ideals, and the total ideal of personality."—E. S. BRIGHTMAN, *Religious Values* (The Abingdon Press, New York, 1925. Used by permission), p. 15.

10. II Cor. 4: 18. 11. Mark 8: 34. 12. Luke 14: 27.
13. Mark 10: 38. 14. Mark 10: 44.

CHAPTER II

1. Cf. R. E. Hume, "In the history of mankind there never has been a tribe of men without some form of religion. Even the bushmen of Central Australia and the Indians of Patagonia, who represent the lowest forms of existent human life, cherish some belief in the spirit world, and engage in some form of worship."—*The World's Living Religions*, p. 1.

2. For a discussion of the relations of science and religion in brief, simple, clear statement, see C. A. Ellwood, *Christianity and Social Science*, pp. 2-11. For confirmation of the thesis that science is no substitute for religion, cf. the statement of J. S. Haldane, one of the most eminent of contemporary scientists: "The present widespread belief that religion will die out as science advances is nothing but evidence of intellectual blindness . . . Religion will no more die out than science will, or philosophy will."—*The Sciences and Philosophy* (Doubleday, Doran & Co., Inc., New York, 1929), p. 306.

3. "Secularism" is not easy to define. It is elusive, many-sided, complicated. It is a tree of many branches, with biforked roots

sunk deep in the philosophic soils of naturalism and materialism, and of modern science. An early manifestation is to be seen in pre-Christian times in the movement of the Greek mind away from the claims of religion. It again became a powerful movement in the humanism of the fourteenth and fifteenth centuries. Its contemporary expressions are numerous. The following seems a satisfactory definition: "Secularism is a mood and way of life, characteristic of our age, which exhibits itself in the preoccupation of men with material things and interests, to the increasing subordination, and possible exclusion, of the realization of man's primary need of the moral and religious values of life."—The Delaware Reports, Group I, Commission 4, *The Secularization of Life* (The Methodist Book Concern, New York, 1931), p. 3.

4. Religion as usually defined includes as basic elements the conviction that life has cosmic significance, that there is in the universe a Supreme Being, and that to this Supreme Being persons both bear relationship and owe reverent, loyal allegiance, all of which communism denies. Justifying its classification as a secular religion are the following characteristics: (1) *Faith*. Communists have invincible faith in the ultimate achievement of their goal. (2) *Devotion*. Communism evokes passionate devotion to a cause greater than one's individual interests. A burning zeal to create a new heaven and a new earth flames in the breast of every good communist. (3) *Social motive*. Social gain rather than personal profit is the dominant motive. The ideal of communism is a co-operative society as distinguished from a competitive society. Distribution of goods is on the basis of need rather than on the basis of power. Social prestige is shifted from the wealthy to the producers. (4) *Brotherhood*. The spirit of brotherhood is in actual evidence in the co-operative effort to establish equality, liberty, justice, and an equitable distribution of the good things of life among all.

5. Among the obvious defects of communism are: (1) *Denial of personal liberty*. Persons, as individuals, have no civil or religious liberties as matters of right. Freedom of speech, meeting, and assemblage are denied, as is also freedom of conscience and of belief. No political party in opposition to communism is per-

mitted. (2) *Force*. Communism uses force ruthlessly against individuals and minority groups. Communists hold that basic social changes cannot be effected without violence. Militarism is justified and practiced. (3) *Justification of means*. Falsehood, deceit, and slander are justified on the ground that they are necessary to the achievement of equality and other social goals. (4) *Secularism*. Communism has all the defects of secularism. It wages warfare against religion. (5) *Dogmatism*. Communism presents itself as an infallible creed subject to no amendment or modification. Its system of education is dogmatic indoctrination. (6) *Utilitarianism*. Virtue, communism holds, is based on utility. It denies that beauty and goodness are absolute values, although it attempts to make more of beauty available to all people, and to encourage practical goodness.

6. "The only road to self-mastery which anybody has ever discovered in this world," says E. F. Tittle, "lies through loyalty to a great and commanding ideal. Once a man has fully committed himself to a noble ideal he ceases to be a house divided against itself. The part of him that wants to be and do something worth while is no longer opposed and thwarted by some part of him that wants to be lazy or licentious or self-indulgent." *We Need Religion*, p. 95 f.

7. Religion, says Eugene W. Lyman, is productive of courage, reason, and love. In this "we find unmistakable evidence of the capacity of religion to function as a creative energy in human life." Cf. the entire discussion, particularly pages 16-25, *The Meaning and Truth of Religion*.

8. Rom. 3: 23. 9. Ps. 42: 1, 2.

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CHAPTER III

1. Cf. Paton: "If we could 'listen in' to a group of Indians, Chinese, Japanese, British, Germans, and Americans exchanging ideas as to what they really wanted for their countries, we should find a singular unanimity in their desires. They would all want to see war abolished; they would all deplore such moral evils as drunkenness, and the traffic in vice. They would all believe in education, as modern and widely diffused as possible. They would probably all believe in democracy in some sense, and would unite in desiring the establishment of freedom, both social and political There is something like a common agreement among the different peoples as to what they consider to be good in life"—*A Faith for the World*, p. 55.

2. The questions most frequently asked by the students of China in recent years, says Dr. Chester S. Miao, well-known Chinese student leader, are such as these: "What is the real meaning of life? What is life for? What is the use of religion? How can one find real interest and joy in life? What does it mean to be a Christian? What is God? How can we find God?"

3. Religion in some of its forms exists on so low a level that nothing of good may be said concerning it. For example, describing the religion of fear of the Bantu tribes in Africa, Ray E. Phillips says: "This heathenism is no joke. It's the most hopeless, deadening, damnable kind of life that mankind has evolved for itself African heathenism is hell."—*The Bantu Are Coming* (Harper and Brothers, New York, 1931), p. 23.

4. "Religion, in one of its chief aspects, is the enhancement of life. It is enthusiasm, the heightening of the vital energies. It

is vision, in which larger realities swing into view, and new and abiding truths are discovered. It is freedom, through which dormant powers are awakened, deadlocked energies are released, and mind and heart expand to a fuller functioning. It is community building But religion, historically considered, has many other aspects as well—aspects very diverse from each other, some of which are, to all appearances, contradictory to (those) just pointed out.”—E. W. LYMAN, *The Meaning and Truth of Religion*, pp. 3, 5.

5. An outstanding example is the growing movement against untouchability and class distinction within Hinduism. Instances have been recorded in recent years of initiation of persons from the untouchable castes, along with those of higher castes, into organizations standing for spiritual brotherhood, a hitherto unknown thing among Hindus.

6. Such a broad negative generalization should in fairness be substantiated by thorough investigation and study. The author regrets exceedingly that limitations of space forbid the presentation of ample evidence. Concerning Hinduism and Buddhism, which with Mohammedanism are in point of number of adherents the chief rivals of Christianity, it may be said that both are characterized by pessimism concerning the worth of human life; both declare the worthlessness of the human body, of the individual as such, and of human activity. Neither possesses as an intrinsic element either the essentials of a program of social amelioration or a vision of an ideal social order. Both emphasize a scheme of salvation to be attained chiefly by negative and repressive methods. For a brief, succinct evaluation, positive and negative, of the principal living religions references may be made to R. E. Hume, *The World's Living Religions*. Valuable statements will be found in “The Jerusalem Meeting of the International Missionary Council,” Vol. I, *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*. The literature of the history of religions is immense. As an introduction to the subject reference may be made to E. D. Soper, *The Religions of Mankind* (The Abingdon Press, New York, 1921). A more voluminous and thoroughly scholarly work is

Religions of the World, Carl Clemen (Harcourt, Brace and Company, New York, 1931).

7. Cf. J. A. Mackay, *The Christian Life and Message in Relation to Non-Christian System of Thought and Life* (Vol I, "The Jerusalem Meeting of the International Missionary Council"), p. 383f.

8. II Cor. 3: 17. 9. John 13: 34. 10. Gal. 5: 14. 11. Lev. 19: 18.

12. What Jesus called love, present-day social thinkers and moralists call altruism and good will. "It seems to me there is good reason for retaining this emotional term (love) in our scientific social thinking, especially when that thinking has to do with the practical reconstruction of our world. . . . Good-will is an inadequate term to convey to the popular mind the intenser attitude which social science finds necessary to motivate men to lives of service and self-sacrifice."—C. A. ELLWOOD, *Christianity and Social Science*, p. 112.

13. John 15: 12. 14. Matt. 12: 50. 15. John 14: 9.

16. Jesus' revelation of God is more fully discussed in Chap. IV. See pp. 73-78.

17. "Kingdom of God," with its connotation of autocracy and autocratic rule, does not satisfactorily express the content of the concept of Jesus. "The idea of democracy is essential to full appreciation of his teaching . . . his desire for a brotherhood of men leads on with the inevitableness of fate to the ideal of a democratic organization of human society, and . . . his fusion of divine with human love presents us with a divine-human democracy as a final social ideal." George A. Coe, *A Social Theory of Religious Education*, p. 54. Coe suggests the term "democracy of God"; J. Royce, *The Problem of Christianity* (The Macmillan Company, New York, 1913) "the Beloved Community." One cannot entirely dispense with the term which Jesus used. Throughout this book, therefore, it is occasionally used but other terms also are used as synonymous, such as "the Christian social order," "the order of love and brotherhood," etc.

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CHAPTER IV

1. Cf. Horton: "Every great religion may be said to have three principal aspects: 'an ideal of the good life,' 'a way of salvation' that leads to it, and 'a theory of the universe' that supports it. . . . In other words every great religion may be said to possess an ethic, a method, and a theology."—*A Psychological Approach to Theology* (Harper and Brothers, New York, 1931), p. 107.

2. John 14: 6. 3. I Cor. 1: 24. 4. Matt. 17: 20. 5. Ps. 28: 7.

6. There are humanistic versions of Christianity which assume to be "the Christian religion." Space forbids a discussion of the validity of their claims. It may be questioned whether humanism, in its non-theistic form, has any right to call itself Christian inasmuch as a basic central concern of Jesus, and of Christianity

is, and must always be, with God—his existence, his nature, and his relations with men.

7. *Personal Religion and the Life of Fellowship*, William Temple (Longmans, Green & Co., New York, 1926), p. 2 f.

8. *A Theology for the Social Gospel* (The Macmillan Company, New York, 1918), p. 175.

9. Cf. R. E. Hume: "In Hinduism the Supreme Being is the impersonal Brahma, a philosophical Absolute, serenely blissful, beyond all hamperings either ethical or metaphysical. . . . God in Buddhism is denied, except as Buddha himself was deified, and then many gods have been worshipped. . . . Numerous deities are worshipped in Confucianism. . . . Some of them, like Heaven, are prominent objects or forces in nature, for example, Earth, Sun, Moon, the important mountains and rivers in China. . . . Some of them are minor nature spirits. . . . Allah (the one Sole God of Mohammedanism) is represented as a magnificent, opulent, irresistible World Potentate. . . ."—*The World's Living Religions*, pp. 37, 81, 120, 225.

10. *The Place of Jesus Christ in Modern Christianity*, John Baillie, p. 48.

11. The teaching of Jesus concerning man avoids the two extremes. On the one hand that of non-theistic humanism which makes man all-sufficient (Cf. for example, J. H. Leuba, *God or Man?* Henry Holt and Company, New York, 1933), and on the other hand that type of traditional theology which holds human nature to be totally depraved (Cf. M. S. Terry, *Biblical Dogmatics*, Eaton and Mains, New York, 1907, p. 84). A recent resurgence of an earlier pessimism concerning man and the worth of human nature is the theology of Karl Barth, which asserts man to be helpless, without power to do aught toward his own salvation, between whom and God there is a great gulf fixed, a "discontinuity," which makes impossible either man's entering into fellowship with God or God's speaking to man. (Cf. Emil Brunner, *The Word and the World*, Charles Scribner's Sons, New York, 1931.)

12. Quoted by Gore, *Belief in God* (John Murray, London, 1921), p. 165.

13. II Tim. 1: 10.

14. Cf. "*The Delaware Reports*" (The Methodist Book Concern New York, 1931), Group II, Commission. 2, *The Christian Conception of God*, p. 13.

15. Cf. Baillie, *The Place of Jesus Christ in Modern Christianity*, p. 43, and his reference to Harnack, A., *Mission and Expansion of Christianity* (G. P. Putnam's Sons, London, 1908), Vol. II, pp. 14 ff., and Lindsay, T. M., *The Church and the Ministry in the Early Centuries* (A. C. Armstrong and Son, New York, 1902), p. 21.

16. *The Old Testament and After*, Montefiore, C. (Macmillan and Company, London, 1923), pp. 209 f.

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CHAPTER V

1. "In the changing conditions of the new age Community is no longer coterminous with the confines of nationality. All the materials of community life, whether economic, cultural, or religious, are transnational rather than merely national. There is

no such thing as national science; a national Church is a contradiction in terms; and every month demonstrates more conclusively that the economic life of all nations is inextricably interwoven."—F. R. BARRY, *Christianity and the New World*, p. 263.

2. "World society" is here used not in the sense of organized government but rather in the sense of "community" (as in paragraph one, above). The question of whether "world society," in this sense, presupposes a world-State, or super-State, a world form of political organization, is not involved in the present discussion. It may be remarked incidentally that there seems to be nowhere a strong tendency in that direction. Says John Fischer Williams, "If a guess may be hazarded as to the nature of the organization of the international society which is forming under our eyes, it seems probable that the key-note will be co-operation rather than sovereignty the international world would seem to show some signs of a tendency to develop on the lines of a society organized by functions rather than by one central all-powerful authority, lines on which there is now much thinking and some experiment."—Article, "International Society," *The Century*, Vol. 120, p. 107 f.

3. "Every year," says Raymond B. Fosdick in *The Old Savage in the New Civilization* (p. 137 f.), "adds to this mutual dependence of nation upon nation. . . . There is scarcely a commodity the curtailment of which would not affect human life at a dozen points." Mr. Fosdick gives numerous illustrations, of which this is one: "During the war, the United States Shipping Board, in its desire to check unnecessary imports, placed a ban on human hair brought in from China and used in the manufacture of hair nets. A few weeks later a call of distress came from the manufacturers of smokeless powder. Human hair is necessary for making the best type of press cloths used in cottonseed oil mills. One of the by-products is linters, or short cotton fibres, which constitute an essential raw material in the manufacture of smokeless powder. Human hair from China was a prerequisite to our waging effective warfare in France." (Page 137 f.)

4. In the case of Great Britain six-sevenths of her grain, one-third of her meats, practically all of her fruits, together with the

numerous tropical products demanded by the diet requirements of white peoples, come from other countries.

5. "There is no way discernible by which nations today *can* live to themselves. . . . The nations have too far interpenetrated now to draw apart. The interlacings are too closely netted together to be unravelled. For good or ill we are together in too many ways to allow of pulling ourselves out. *Ways have to be found* by which we can get along with one another."—F. J. McCONNELL, *Human Needs and World Christianity* (The Friendship Press, New York, 1929), p. 162.

6. Isa. 5: 8 (A.R.V.). 7. Amos 8: 4-8 (A.R.V.). 8. Luke 12: 15 (A.R.V.).

9. "It is in its complete rejection of imperialism and acquisitiveness that the religion of Jesus appears most impossible because the organized ways of men have been so long actuated by power and greed. . . . Because industrialism is becoming world-wide and the machine universally used, what is in the balance is the survival of the race. Unless man can give up acquisitiveness and the desire to dominate the life of others he cannot endure. . . . Class conflict on a world scale is not inevitable. But it is only avoidable by changing the dominant principles in the organization of capitalistic industrialism. This is precisely what is required by the development of the religion of Jesus. It points men toward the reorganization of life continuously around good will instead of power, for the pursuit of ethical development, not material satisfactions. It urges them on to solidarity and equality, toward a world community of persons."—HARRY F. WARD, *Which Way Religion?* p. 167 ff.

10. One of the most helpful ways of discovering what a local church, or a group within a church, may do is to find out what other churches have done. A committee of the class, or some one member, may be assigned to investigate and report. Sources will include current church periodicals, church school publications, a wide range of materials freely available from church boards of missions, and from departments of missionary education. Ways and means of developing world consciousness and co-operation are planned and recommended by the denominational boards and

TEACHERS' REFERENCES AND NOTES

are freely supplied in pamphlets and other materials which will be sent upon request.

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CHAPTER VI

1. Luke 10: 27. 2. Acts 2: 42. 3. Col. 3: 11.

4. Of persons advancing this contention one of the most widely read is Lothrop Stoddard. See, for example, his *Rising Tide of Color* (Charles Scribner's Sons, New York, 1920). He argues that all other peoples are inherently inferior, physically, intellectually, and morally to the people of northern Europe, the so-called "nordic" race, and must, for the welfare of humanity, be kept in subjection. However, the claim that the peoples of northern Europe constitute a single, pure "nordic" race is a myth, without anthropological foundation. The Finns are Asiatic in origin; the Scots are Celts. The nordic peoples have distinctive elements of strength, but not above other races, as a list of the world's poets, prophets, philosophers, artists, and statesmen conclusively shows.

5. Gillen, Dittmer, and Colbert, *Social Problems* (The Century Company, New York, 1928), p. 208.

6. Quoted by Robert E. Speer, *Of One Blood*, p. 60.

7. *The Mind of Primitive Man* (The Macmillan Company, New York, 1911), pp. 269, 272.

8. *Race Prejudice* (R. Constable and Company, London, 1906), p. 174.

9. Cf. Baillie, John, *The Place of Jesus Christ in Modern Christianity*, p. 44.

10. *Nationalism* (The Macmillan Company, New York, 1917), p. 118 f.

11. In any discussion of race discrimination defense is likely to be offered on the basis of the danger to racial purity through intermarriage. The larger problem is one of intermixture without marriage. Racial intermarriage involves so many well-known social difficulties and disabilities, such as hostility of relatives on both sides, economic difficulties, and social ostracism of the offspring, that any considerable number of intermarriages are improbable. Intermixture without marriage is common in many countries. For example in South Africa alone there are 545,000 persons who are descendants of African mothers and of fathers of other races. (Official Year Book of the Union of South Africa, 1923, p. 133.)

12. "The infinite shame is this, that while, for instance, the faith of Islam and the Buddhist faith—to their honor, be it said—practise as well as preach race equality, yet over large areas of the world those who profess the Christian faith do *not* practise, but merely preach. What shame, to a sincere Christian, can be greater than that?"—C. F. ANDREWS, in *The Purpose of God in the Life of the World* (Student Christian Movement, London, 1929), p. 101.

13. Commission on Village Education, *Village Education in India* (Oxford University Press, London, 1920), p. 21.

14. Simbini M. Nkomo, in *Student World*, January, 1924, p. 19.

15. J. H. Oldham. Quoted in *Missions and World Problems* (The Inquiry, New York, 1925), p. 13.

16. Suggestions on practical expressions of inter-racial friendship and co-operation on the basis of which local churches may

plan concretely a constructive program of action are contained in the statement adopted by formal vote of the International Missionary Council. ("The Jerusalem Meeting of the International Missionary Council," Vol. IV, *The Christian Mission in the Light of Race Conflict*, p. 196 ff.) Some of these suggestions, abbreviated and adapted, follow: Individuals and groups, especially in immediate areas concerned, should take steps, (1) to end exploitative conditions by creating, informing, and influencing public opinion by discussion, public addresses, causing statements to be printed in the local press, and circulation of pamphlet and other literature; by presenting constructive plans before responsible administrative authorities; and where necessary by pressing for legislative action. (2) To discover and use ways and means of establishing the utmost practicable equality in such matters as the right to enter and follow all occupations and professions, the right of freedom of movement, and other rights before civil and criminal law, and the obtaining and exercise of the functions of citizenship. (3) To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and right. (4) To apply the Christian principle of brotherhood and equality in the eyes of God to matters of social relations and to the common life of the community. (5) To develop in the minds of children and young people the realization that the common courtesies of life are an elementary duty. (6) To plan and carry out group meetings and other events in which persons of different races shall participate in social, cultural, and above all religious inter-racial fellowship. (7) To cultivate through books, periodicals, and speech, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts. (8) To keep the churches continuously aware of the world-wide nature of the problem and of efforts toward its solution, and sensitive to their responsibility in relation to it.

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CHAPTER VII

1. Account doubtless should be taken of the fact that there are those who contend that religion has no function in the area of economic relationships, a contention which has no basis either in the Christian religion historically considered or in the history of religion in general. Cf. E. B. Chaffee: "Any careful consideration . . . will reveal that the present divorcement in our thought between religion and economics is a modern development. It was

not always so. Indeed, in primitive society economics and religion were so blended that it was impossible to tell where one began and the other ended."—*The Protestant Churches and the Industrial Crisis* (The Macmillan Company, New York, 1933), p. 3 f.

2. "The prevailing economic order," i. e., as it is commonly known, capitalism. Capitalism is "that form of economic life which, resting on the desire to earn profits, places in the hands of a specific class the control of every stage in the process of production from the supply of raw material to the sale of the finished product on the market." Edwin R. A. Seligman, in *A New Economic Order*, Kirby (Harcourt, Brace & Co.), p. 5. Cf. Eugene W. Lyman: "... our present intricate, highly organized and highly centralized system deserves to be called a system of pure capital because profits for capital is its all controlling principle."—*The Meaning and Truth of Religion*, p. 449.

3. "The whole tendency and interest and preoccupation of our economic order is to promote the acquisition of wealth. . . . It is an invitation to men to use the powers with which they have been endowed by nature or society, by skill or energy or relentless egotism, or merely good fortune, without inquiring whether there is any principle by which their exercise should be limited. . . . By fixing men's minds . . . upon the exercise of the right to pursue their own self-interest, it offers unlimited scope for the acquisition of riches, and therefore gives free play to one of the most powerful of human instincts."—R. H. TAWNEY, *The Acquisitive Society*, p. 30.

4. Eugene W. Lyman, *The Meaning of Truth and Religion*, p. 449.

5. The profit motive is complex. It is freely recognized that money, as profit, often is sought not merely for its own sake, but for good ends—for personal or family security, out of desire to aid a good cause, a worthy institution, or some social enterprise. In general, with notable exceptions, profit-motivated enterprises are conducted with an eye single to maximum profit with a minimum regard for social purpose or human welfare. Any thorough analysis must lodge a long list of particulars against the profit motive. For example, it wastes natural resources; in the field of consumption it promotes scarcity, sometimes by de-

liberate intent, more often "by the ignorant workings of its greed"; it impairs purity of purpose and undermines the will to work through its driving effort to get more labor for less pay. A typical example of its working is seen in the adulteration of foods and the manufacture of many proprietary medicines which together are responsible for lowering the physical resistance of great numbers and dealing death to many.

6. "The enjoyment of property and the direction of industry are considered to require no social justification, because they are regarded as rights which stand by their own virtue, not functions to be judged by the success with which they contribute to a social purpose."—R. H. TAWNEY, *The Acquisitive Society*, p. 24.

7. Sombart. Quoted by Walter Rauschenbusch, *Christianizing the Social Order*, p. 245.

8. "The trouble is not simply that men do not consistently apply the principle, but that they do not generally believe that it is to be applied. They accept the economic sphere as a battleground of competing self-interests in which one is to have whatever he is able to get."—*The Church and Industrial Reconstruction*, p. 26.

9. Abundant substantiation is afforded by statements such as the following, many of which might be quoted from the literature of contemporary business: "Competition today is war. The object is to capture the other man's trade, and the struggle does not end until he is put out of business." "Business cannot exist without profits. The struggle is for the survival of those that can make a profit at the expense of driving others into bankruptcy."—THOMAS T. HOYNE, art., *Chicago Herald and Examiner*. "Business today is a hard, cold-blooded game; survival of the fittest; dog-eat-dog; produce or get out. A hundred men are after your trade. Competition is more brutal than ever. Only the strongest will survive."—FORBES, in a trade solicitation letter.

10. "Capitalism, in the sense of great individual undertakings, involving the control of large financial resources, and yielding riches to their masters as a result of speculation, money lending, commercial enterprise, buccaneering and war, is as old as history. Capitalism as an economic system, resting on the organization of legally free wage earners, for the purpose of pecuniary profit,

by the owner of capital or his agents, and setting its stamp on every aspect of society, is a modern phenomenon."—R. H. TAWNEY, Introduction, p. 1 (b), to *The Protestant Ethic and the Spirit of Capitalism*, Max Weber.

11. Of the seventy-two million adults in the United States only four out of one hundred had sufficient income to be required to pay a federal income tax. Of seventy-two million adults, 103,000 paid ninety-two cents of every dollar that was paid. That is, one-eleventh of one per cent of the total population, or one-seventh of one per cent of the income tax payers, paid ninety-two per cent of the total income tax. In 1912 the average annual wage of industrial workers throughout the United States was \$600, with 75 per cent of all earning less. Following the Lawrence, Massachusetts, strike of 1912 the United States Commissioner of Labor found that 7,275 of the 21,922 employees of the textile mills earned less than \$7 per week on full time. Of these 36 per cent were men. Now (1933), two decades later, the Massachusetts Commissioner of Labor and Industries in a survey of wages paid in Fall River reports these hourly rates in a typical women's apparel plant: 9 employees at 10 cents an hour; 1 employee at 11 cents an hour; 5 employees at 12.5 cents an hour; 4 employees at 14.5 cents an hour; 5 employees at 16 cents an hour. The New York State Industrial Commissioner gives publicity to one of many letters received, this from a girl who is afraid to sign her name, "We have to be in at 7 a. m.; work to 12, then 1 to 5 o'clock. . . . When you receive your slip you are marked \$2.75 for five days and a half. Some received \$1.78; some \$0.95. . . . I hope you will be able to help the working girls of this place."

12. Exhibit 134C on Interlocking Directorates, p. 2, Investigation of Financial and Monetary Conditions in the United States under the House of Representatives, Resolutions Nos. 429 and 504, gives some indication of this power of control: "One hundred and eighty firm members and directors hold 385 directorships in 41 banks and trust companies having total resources of \$3,832,000,000; 50 directorships in 11 insurance companies having total assets of \$2,646,000,000; 185 directorships in 31 railroad systems having a total capitalization of \$12,193,000,000; 6 directorships in 2 insurance

companies, and 4 directorships in one steamship company with a combined capital of \$245,000,000; 98 directorships in 28 producing and trading corporations having a total capitalization of \$3,583,000,000; and 48 directorships in 19 public utilities corporations having a total capitalization of \$2,826,000,000; in all, 746 directorships in 134 corporations having total resources of capitalization of \$25,325,000,000."

13. In fact, as Harry W. Laidler has declared, "The aggressive money getters who have concentrated on the acquisition of wealth are frequently least qualified of any portion of the population to wield social power. Years of concentration on mere money making have dulled their sensibilities to the finer values of life. Nor are the descendants of the rich who inherit their wealth and live a life of comparative parasitism better qualified for leadership."—*How America Lives* (League for Industrial Democracy, New York, 1932), p. 51.

14. That insecurity for owners is intrinsic in the economic system is denied by some economists but if history is to be depended upon as a criterion the fact would seem to be abundantly demonstrated. Bradstreet reports an average of 20,000 commercial failures a year in the United States *a normal rate*. No such number as this can be accounted for on the ground of the business incompetency of those who fail; far more is it to be explained as an inevitable outcome of a system based upon the competitive principle. If the system involves insecurity for the owner even more is it involved for the employee. Excluding agriculture from consideration there was no year between 1920 and 1934 when the rate of unemployment did not exceed 1,500,000 workers. The number rose to 2,000,000 in 1927; over 3,000,000 in 1929; 12,000,000 to 14,000,000 in 1932; 15,000,000 to 18,000,000 in 1933.

15. The verdict was first pronounced soon after the close of the war by President Woodrow Wilson: "My fellow citizens, is there any man here, or any woman,—let me say, is there any child here who does not know that the seed of war in the modern world is industrial and commercial rivalry. This war, in its inception, was a commercial and industrial war; it was not a political war." (Address in St. Louis, 1919.) If one thinks in his simplicity that

the World War, thus begotten, was an exception he needs only to listen to the declarations of political conventions and to debates in the halls of Congress: "After this present war of armies is over, a new war for the conquest of world markets will begin, and for this we must be prepared." "We maintain a navy to support our foreign policies, to protect our commerce, and to guard our possessions at home and abroad." "From the time of Washington until the present, our country has recognized that the chief function of the navy was commerce protection."

16. Cf. the following statement by George S. Counts: "There lies within our grasp the most humane, the most beautiful, the most majestic civilization ever fashioned. . . . At last men have achieved such a mastery over the forces of nature that wage slavery can follow chattel slavery and take its place among the relics of the past. No longer are there any grounds for the contention that the finer fruits of human culture must be nurtured upon the exploitation of the masses. The limits set by nature have been so extended that for practical purposes we may say that we are bound only by our own ideals, our own power of self-discipline, and by our ability to devise social arrangements suited to an industrial age."—*Dare the School Build a New Social Order* (The John Day Company, New York, 1932), p. 35.

17. The Council's Statement, adopted by formal vote of the Council, "The Jerusalem Meeting of the International Missionary Council," Vol. V, *The Christian Mission in Relation to Industrial Problems* (International Missionary Council, New York, 1928), p. 148.

18. Walter Rauschenbusch, *Christianizing the Social Order*, p. 41.

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CHAPTER VIII

1. Reinhold Niebuhr, *Moral Man and Immoral Society*, p. 110.

2. Concerning a new lethal poison gas Dr. Hilton Ira Jones says: "It is a deadly poison and would destroy armies as a man might snuff out a candle. . . . War, if it comes again, will not be fought with shot and shell. It is so much cheaper to destroy life wholesale with this new gas. It may be manufactured at the rate of thousands of tons a day and it costs much less than powder and cannon, yet it will destroy armies more thoroughly, more effectively, more quickly."

3. Says Charles R. Watson: "I come from a sector of humanity that has been considered hopelessly atrophied, inert, unresponsive, dead,—the Moslem world. For centuries Christianity made its appeal to it in vain. Western life bathed its shores with vivifying influence. It was in vain. Nothing penetrated. The

Moslem world was the despair of Christian missions, the Gibraltar of paganism, the reproach of the Cross. Today that world is awake."

4. Numerous influences have contributed to the awakening of submerged peoples in recent years. (1) Education has been a potent influence. Science and the scientific method have played a significant part. Science tends to break the deadening bondage of customs, folkways, old taboos, and superstitions. (2) The World War was a factor. Under the stress of emergency need for soldiers and laborers the allied nations promised a larger measure of freedom to subject peoples. A plea for help from the nations of power! It was a revelation of weakness where unlimited strength had been supposed to reside. Deference for white supremacy was dissipated. New hopes and new ambitions were awakened. (3) The teaching of Christian ideals through schools and churches has been for a hundred years a steadily increasing influence in moral and spiritual awakening.

5. "To be international a society must first be national. *Inter—* in this word is without meaning, if there are no societies to combine. There can be no international life which is not based upon the existence everywhere of nations. A movement of the nations which has the promise of being *inter-national* must be a movement of nations which will keep their own individual memories and traditions, and have their own diversities of gifts and operations to offer to the fellowship. But everything depends upon the scale of values, accepted and expressed. . . . If the nations are to enter into the City of God, they must remain nations, and they must have some glory and honor to bring, and by 'glory' is meant the manifestation of their deepest life."—EDWARD SHILLITO, *Nationalism, Man's Other Religion*, p. 113 f.

6. This, claims Reinhold Niebuhr, is evidence of the depravity of State nature, and what must be expected. Cf. the following: "Perhaps the best that can be expected of nations is that they should justify their hypocrisies by a slight measure of real international achievement, and learn how to do justice to wider interests than their own, while they pursue their own." (*Moral Man and Immoral Society*, p. 108.) Are we driven by the facts of history

and of our contemporary national and international situation to confess the futility of the Christian social ideal? We do not think so.

7. The relationships of the United States with other nations in some particulars have been dominated by selfish, exploitative motives. But this is by no means universally true. Some nations recognize that the relationships of the United States with them have been on a higher level than mere selfish aggrandizement. Many statements might be offered in evidence. For example, the following from the addresses of Viscount Ishii delivered on various occasions in the United States during May, 1933: Japan "looks back with a mingled feeling of gratitude and satisfaction to the early years of the New Japan when American educators taught her how to reorganize her school system. . . . From no other country did we invite so many educational advisers and professors and school teachers as we did from the United States. In no other country have so many of our young men been educated and trained as in America. Nor has the influence of American education been limited to our institutions of learning and education. Whatever may be your own appraisal of American missionaries in Japan, we ourselves entertain profound respect for them, and in the broad sense" (p. 19). . . . "It was you who lifted us from a seclusion of centuries and introduced us to the concourse of modern nations. . . . At this particular moment when the nations of the world need harmony and accord as never before, it is particularly necessary that we should remember and emphasize the traditional friendship which has bound us together for eighty years. . . . As far as Japan is concerned, friendship with the United States has been and still remains the keystone of the whole structure of her diplomacy" (p. 43).—*Viscount Ishii's Addresses*.

8. Cf. *Human Needs and World Christianity*, p. 132.

9. And in fact not only the institutions of religion but all cultural institutions and influences. "The new conceptions of the state now emerging in Russia, Italy, and Germany represent a complete abandonment of limitation upon the function of government. Russian Communism has banished all religion, taken charge

of all education, and turned art, science, and every branch of culture into propaganda for its Marxian philosophy of government. Italian fascism has not gone so far, due to the fact that Rome was the headquarters of the most potent religious organization in the world. . . . German nazism, apparently, intends to go the full length of the new theory. It describes its ruling conception as that of a 'totalitarian' state. The state is to extend its jurisdiction . . . and take in the whole field of national life."—Editorial, the *Christian Century*, July 12, 1933, p. 902.

10. Probably the outstanding illustration of this is Japan's use of Shintoism, in which the priests, the ritual ceremonies, and the institutions are so completely identified with the achievement of State ends that it has become a matter of controversy whether Shintoism can properly be denominated a religion.

11. More than one-half of mankind is now controlled economically or politically by aliens. "It would obviously be untrue to say that all aspects of the lives of these multitudes are governed by the decisions of outsiders. Nevertheless their daily welfare is seriously affected by the partial control exercised over them by foreign governments and peoples. The struggles of these masses for freedom is destined to be one of the most potent factors in international relations during the next half-century. The dynamic ferment of nationalism is operating ceaselessly in all regions of the globe. The love of liberty which spurred Mazzini and Cromwell and Jefferson is now driving onward the leaders of India and China as well as a score of other lands. The whole course of human history makes it evident that these patriots will never be content with anything less than complete self-government."—KIRBY PAGE, *National Defense* (Farrar and Rinehart, New York), p. 320 f.

12. The League of Nations has permanent committees concerned with finance, economics, mandates, health, drugs, social problems, and various other important interests. Some of the chief concerns of the League have been: (1) prevention of war through arbitration; (2) organization of peace through arbitration; (3) development of international co-operation in finance and transit;

and (4) improvement of international social, cultural, and humanitarian relationships.

13. The fulfilment of this task requires that the total teaching resources of the Church shall be fully utilized. A first essential is that teaching materials whose objectives include the principles, ideals, attitudes, beliefs, and courses of action discussed in this chapter shall be an integral part of the basic curriculum of every church. But much more than this is required. Possibilities, some of which are within reach of any local church, include: (1) Sunday afternoon or evening forum discussions on improving international relationships, and on specific ways and means. (2) Circulating and forwarding petitions or protests to the President, members of the cabinet, senators and congressmen when measures bearing on international relations, increase of military establishments, and appropriations for the army and navy are under consideration. (3) Special services on international peace on Armistice Day, Fourth of July, and other national special days. (4) Organization of committees of the church and of its various societies whose duties will be to maintain contacts with international and peace societies and influential groups (such, for example, as the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City; the War Resisters' League, 171 W. 12th St., New York City; National Council for Prevention of War, Washington, D. C.; World Peace Foundation, 40 Mt. Vernon St., Boston, Mass.; World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City; Fellowship of Reconciliation, 383 Bible House, New York City; and others). (5) Arrange for an attractive bulletin board in the church vestibule with announcements, items of special interest, cartoons, and brief newspaper and magazine articles. (6) Publicize the facts concerning military training in the high schools and colleges of your State, and launch a movement against such training. (7) Arrange for display of a set of posters on peace, making your own or securing a set from World Peace Posters, Inc., 31 Union Square, New York City. (8) Organize a dramatics group to put on occasional peace plays or dramatizations of other

international issues. (9) Plan through the appropriate committee of the local church a thoroughly effective program of missionary education. (Contact the Missionary Education Department of your denomination for plans.) A committee of a class studying this textbook might be made responsible for extending and leading in the discussion of this list.

14. In this is to be seen yet another illustration of the over-emphasized individualism of Protestantism. Is it too much to say that the Church has been so immersed in the idea that its mission concerned the spiritual needs of the soul but not the policies of government, that it has not even made a serious attempt to bring the selfish ideas of the State to the bar of Christian ideals?

15. What *Millard's Review* (China) said of a missionary who died a few years ago in Shanghai might truly be written of thousands: "Her life is an international fact. The service she gave must be set down in any full account of the relations between China and the United States. It is such service that has brought the United States the friendship and respect of China."

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CHAPTER IX

1. Emerson, W. A. P., Relation of Nutrition to Mental Development, in *The Child: His Nature and His Needs*, p. 192. Consider also the statement contained in the report of a committee of the White House Conference of 1930: that of forty-five million of the population under eighteen in the United States six million are improperly nourished; 500,000 are dependent; 200,000 are delinquent; 675,000 present behavior problems; 382,000 are tubercular; 300,000 are crippled; 64,000 are partially or wholly blind.

2. In Manchester, New Hampshire, when the wages of two hundred and twenty-five fathers fell below \$450 per year the infant mortality rate increased to 242.9, almost one infant death to every four births. In the wage group of \$1,250 or over the mortality rate shows a marked contrast,—58.3, about one death to 18 births. (See *Infant Mortality, The Results of a Field Study in Manchester, N. H.*, Bureau of Publications, No. 20, 1917.) Similarly, in New Bedford, Massachusetts, in the lowest earning group one live-born baby in every five died before its first birthday.

3. Statistics are lacking on the number under ten employed although tens of thousands are known to have been engaged in street trades, oyster and shrimp canneries, cotton picking, beet

fields, cranberry bogs, and even in tenement sweatshops. In Colorado more than five thousand children between six and fifteen were reported engaged in beet cultivation. In Kentucky hundreds of boys of nine to fifteen were found hoeing, topping, and working tobacco. Children over ten by the hundreds of thousands have been employed in factories, stores, laundries, and in offices as errand boys and messengers, and in numerous other types of employment.

4. By this act of the President a social reform which had been the object of agitation and effort for decades was summarily achieved. A Federal amendment prohibiting child labor had been for years making its slow way through State legislatures. By the close of 1933, eighteen states had ratified the amendment.

5. An example: "One of the Buddhist Temples in the South City (Peiping) is running a small factory turning out lamp chimneys and window glass . . . the work is done by some thirty workers and seventy apprentices . . . the apprentices receive from 50 cents to \$3.00 a month. The hours of work are from 3 A.M. to 5 P.M. . . . Dirt and disorder were everywhere . . . there seemed to be no attempt at sanitation. The 70 apprentices slept in one large room. This gave the boys barely enough space to lie down, crowded on to two platforms, one six feet above the other. There was practically no light in the room, and the door afforded the only ventilation."—SIDNEY D. GAMBLE, *Peking, A Social Survey* (Harper & Brothers, New York, 1921), p. 219.

6. See *The Christian Mission in Relation to Industrial Problems*, Vol. V, "Jerusalem Meeting of the International Missionary Council," pp. 29, 30; 53, 54.

7. The emphasis of Jesus is not merely upon the value of personality in a general sense; he attaches special value to the child's personality. Consider, for example, Matt. 18: 6, 14; 19: 14.

8. Cf. Walt Whitman, poem, "There Was a Child Went Forth Every Day."

9. Cf. George H. Betts: "Education deals not with any one department of life, but with the whole of it. It trains the intellect not more than the affections, the appreciations, the loyalties, the

devotions, the aspirations. It reaches down to the springs of actions, influences conduct, forms character, guides achievement, shapes destiny. Education trains the heart as much as the head. It reaches to the will, helping form its decisions, and provides motives for self-direction. It appeals to the conscience, stimulates self-respect, creates regard for others, and sets up the law of allegiance to the common good. It deals with the whole person and not just a part. . . . What life at its fullest and best demands of the individual, that education seeks to supply."

10. A significant summary of the rights of the child is contained in the Children's Charter adopted by the White House Conference on Child Health and Protection, 1930, presented herewith in part:

"For every child spiritual and moral training to help him to stand firm under the pressure of life.

For every child understanding and the guarding of his personality as his most precious right.

For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home

For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy free from conditions which tend to thwart his development; and a home environment harmonious and enriching

For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.

For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction

For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court, and the institution when needed, shaped to return him whenever possible to the normal stream of life.

For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy

For every child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag." *White House Conference*, 1930, p. 46 ff.

11. Further evidence is to be seen in the enormous increase during the last thirty-five years of scientific, educational, and religious literature relating to the child—his nature, his needs, his development and education, not only in English but also in German, French, Russian, and other languages. A parallel increase has also been registered in child-welfare agencies and in study groups—mothers' clubs; parent-teacher associations; and parents' classes.

12. University child development research centers include Iowa State University (Iowa Child Welfare Research Station); University of Minnesota; University of California; University of Toronto (Canada); Teachers College, Columbia University; Yale University; and others.

13. A notable instance is the department of eugenics at Vassar College to "apply scientific knowledge to the complex problems of adjustment between individual and environment, with special emphasis on the home and the family." A laboratory provides for the scientific study and demonstration of the care and nurture of little children from two to four years of age.

14. Matt. 18: 6.

15. *White House Conference*, 1930, p. 136.

16. Despite the increasing emphasis upon religious education as the distinctive function of the Church, comparatively few churches possess a program answering this description. Basic to such a

program is the realization: (1) that the Church has a unique, distinctive teaching mission for which no other institutional agency recognizes responsibility or has qualifications for exercising; (2) that this teaching function is the task of the whole Church, as a church, and cannot rightfully be delegated to any subordinate or affiliated organization; (3) that the Church is primarily a fellowship, or society, for persons in all stages of growth and development (not, as commonly assumed, an adult institution, of adults and for adults), which exists not to be ministered unto but to minister, i. e., to serve the interests of the Kingdom of God; (4) that the largest, most significant area of the Church's ministry is in and for the lives of the young; and (5) that this ministry is most fruitfully achieved as children and young people consciously and purposefully share the fellowship of the church with abundant opportunities for learning, loving, and serving. In their outworking these principles call for a children's division of the church, with nursery, kindergarten, primary, and junior departments. The literature of elementary religious education is abundant and rich but careful discrimination is needed in choice. Some recommended books are: Skinner, Mary E., *Children's Work in the Church* (Cokesbury Press, Nashville, 1932); Carrier, Blanche, *How Shall I Learn to Teach Religion?* (Harper and Brothers, New York, 1930); Fiske, G. W., *Purpose in Teaching Religion* (The Abingdon Press, New York, 1927); Gruenberg, B. C., *Guidance of Childhood and Youth* (The Macmillan Company, New York, 1928).

17. A unified community-wide, child-centered program is required. Regard for the child's personality requires that the total program and all of its parts shall be *for the child*, for the purpose of assuring for him an abundant life, and not for the interests of the various institutions—home, school, church, club—which bid for his time and interest.

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CHAPTER X

1. *Shackled Youth, Comments on Schools, School People, and Other People*, Edward Yeomans (The Atlantic Monthly Press, Boston, 1921).

2. The *mores* represent the crystallization of the thought, experience, and behavior of preceding generations into hard, unyielding moulds to which it is expected contemporary practice will exactly conform. They are so imbedded in tradition and custom that they are unquestioned; such beliefs and feelings are attached to them that they are not subject to reason. They are unlearned so far as formal education is concerned; acquired by unconscious limitation; inhaled as a part of the social atmosphere. They are coercive in their working, and except where one comes into conflict with another, irresistible by the individual.

3. The parental attitude in such cases is likely to find expression in such statements as "As long as I am your father, you will obey me"; "I insist that you do this; I am your mother and it is not necessary for me to explain why." Most unfortunately, probably the prevalent method of guidance in the majority of

American homes is negative: "Don't do that"; "I forbid"; "You must not." David Seabury in *Growing Into Life* (Boni and Liveright, New York, 1928), reports listening for an hour and a half in a railway car to conversation between a mother and her son. In ninety minutes he counted fifty-nine "don'ts" and not one suggestion of what to do.

4. The term "transmissive education" is one made familiar by George A. Coe, whose trenchant criticism together with his positive contribution to thought and method, has made his *What Is Christian Education?* (Charles Scribner's Sons, New York, 1929), one of the outstanding books of recent years in the educational field.

5. John 8: 32, *The New Testament, An American Translation*, by Edgar J. Goodspeed (The University of Chicago Press, Chicago, 1923).

6. The principle is deserving of broader application than has yet been generally realized. In an age when conditions require social change of vast magnitude which the older generation has neither insight nor experience to accomplish there is greater need than ever before for the initiative of youth to be encouraged. A period in which forces are at work which threaten to destroy civilization is a poor time in which to hamper whatever creative capacity the coming generation may possess.

7. That widespread moral confusion prevails today no one can deny. People are living in a changed world under changed conditions and many earnest persons are sincerely puzzled in various situations as to what is the right thing to do. There are some who have gone to the Gospels for an answer to their questions and have been disappointed. They find no parallel to their situations. The problems which trouble them are not so much as mentioned in Jesus' teaching. They conclude that the religion of Jesus has no guidance for them. The characteristic which leads to such superficial disillusion is precisely that which gives the Christian religion its timeless significance. We are living in a new world and many of our most serious problems are created by situations which had no parallel in Jesus' time. A religion which exhausted itself in furnishing solutions to specific problems of young people living in Palestine 4 B.C. to 30 A.D. would offer

little help on burning moral issues of the twentieth century. But a religion which prescribes a life pure at its source, whose one rule is the law of love and whose determining motive is unselfish service to others, illustrating these timeless principles in One who perfectly embodies them, has eternal value.

8. Cf. Ernest Findlay Scott, "We do not begin to understand the life of Jesus until we realize that it was essentially a life of action. His primary aim was not to instruct or enlighten, but to do something which would make the Kingdom possible."—*The Gospel and Its Tributaries*. (Charles Scribner's Sons, New York, 1930), p. 63 ff.

9. Both psychology and education re-enforce Jesus' emphasis. Activity shapes personality. Personality and character begin in activity and develop through activity. The self is not born whole. At the beginning of life the child is not a complete personality but only a bundle of potentialities. Completeness of personality is achieved through self-activity and interaction between the self and other persons. It is in the activities of the young that we must look for the development of moral and spiritual powers. Character is not developed in a vacuum. In significant activities purposes are born, objectives take form in the will, ideals become real.

Significant activity, it must be understood, is something more than mere motion. Simple busyness is not purposive activity. For living to become creative, the activities of children and young people must increasingly relate themselves to the fundamental aims and purposes of social reconstruction. Waiting upon tables at church suppers, ushering in the congregational meeting, making scrapbooks for the children's ward, cutting wood for the winter's fuel supply, represent socially useful service and to the extent that they are socially significant perform a real function in the development of personality. But development in the fullest sense comes only "when there is a responsible share on the part of each person, in proportion to capacity, in shaping the aims and policies of the social groups to which he belongs." (Cf. John Dewey, *Reconstruction in Philosophy* [Henry Holt and Company, New York, 1920], p. 209.)

10. This discussion of resources in youth should not be understood to be narrowly limited to the years of adolescence. The theory widely held until recently that certain characteristics and powers spring suddenly into existence in adolescence is now generally discarded. For the most part the contentions of this section apply to childhood, youth, and the early adult years.

11. It is impossible to generalize concerning youth. Nothing that can be said applies to all. The range of interests, traits, and characteristics is so wide that no statement can cover them all. In various particulars many individuals will be found to contradict characterizations which apply exactly to others. Nevertheless a statement is possible in terms of a norm, or type, to which the majority more or less closely conform.

12. The dean of a Christian college in China says of the students: "They consider it their unshirkable duty to lead public opinion. . . . They feel that the duty of saving their nation rests squarely on their shoulders . . . they are constantly thinking and discussing what they can do to help their nation."—*Annual Report of the Dean of Fukien Christian University for 1932*, p. 12.

13. Many opinions to this effect might be quoted. A characteristic statement is the following from William H. Kilpatrick: "Youth has in startling degree taken the bit in its teeth. The tendency is not confined to this country. Under various names and with varying emphases it appears widespread over the world. The common element seems to be that youth is solving its problems largely for itself. Less and less do they accept existing custom and convention as binding. More and more do they insist on whys that shall be to them convincing."—*Education for a Changing Civilization*, p. 80.

14. There are vast numbers of young people who have not experienced any spirit of revolt, much less participated in any movement of revolt. They are tame, submissive, even in many instances subservient. They are docile, easily led, and for themselves following the line of least resistance. There are however a minority of youth whose minds are thoroughly awake, who are disillusioned concerning many of the customs and much so-called progress, and are terribly in earnest. Whether any considerable proportion will

be able to withstand the numerous forms of social pressure brought to bear upon their thinking and practice remains to be seen. The danger is that within ten or fifteen years the most of those who are now in revolt will have been absorbed into life on the level of conventional thinking and practice. Nevertheless it is a fact that in widely separated parts of the world the influence of the younger generation has registered in significant changes. In China age-old customs and institutions have been altered. The rights of parents to exercise complete domination over their children have been challenged and in many cases successfully resisted. In India the movement for the breaking down of caste restrictions has been led by young men, many of them young students. In the Near East far-reaching social changes have been wrought. These and other significant achievements in the aggregate afford sufficient basis for confidence that the challenge of youth to age is one of the principal bases of hope of social and religious progress.

15. Youth needs a measure of constructive guidance and positive direction from those whose experience is more mature. This is one of the most significant factors in the fellowship which for the Christian Church is the cause and reason for its existence. Within the larger fellowship of the Church as a whole there is the fellowship of youth—the young people's group, of which an older person as guide and counselor is a member. In this community of learning the place of the counselor is that of a responsible member of the group, a fellow seeker for the truth and the more abundant life, not one who directs or dominates or speaks the word of authority, but who as one of them shares their experiences, and his broader experience with them, opening freely to them such treasures of wisdom as are his and, above all, the priceless treasure of his understanding friendship. The responsibility, the initiative, the creativity which the Christian religion seeks to develop in the young cannot be conveyed by talking about them. They come through fellowship and through participation in the explorations, the discoveries, and the constructive activities of a co-operating group.

16. Such problems, for example, as arise within the areas of corporation control and management, relationship of industrial

employers and employees, and long-range ownership through the medium of stocks and bonds. In many such areas we have no blue prints of ethical procedure.

17. Cf. the following: "We must in the end turn our pupils loose to shift for themselves in a manner and degree true of no preceding rising generation. Any effort on our part to tie them to our chosen ways may be but just that much to tie their hands, or worse, bind their minds where they most need to be unshackled."—W. H. KILPATRICK; *Education for a Changing Civilization*, p. 108. Also this: "The supreme corrective for the ailments of modern youth is conscious participation with God and fellow men in the creation of a new order of society—a really new order; one that aims at fundamentally fresh and universally good social experience."—GEORGE A. COE, *What Ails Our Youth?* (Charles Scribner's Sons, New York, 1925), p. 90 f.

18. Christian education has been dominated and even today is largely controlled by the transmissive theory. There are wide differences in practice between various Christian groups both with regard to the content of the subject matter and the teachings used but with all the assumption is still general that the primary function of religious education is transmission—the handing on of a more or less fixed body of religious truth. The outcome of prevailing practice is evident in the fact that the great majority even of the younger generation of Americans who within the period since the close of the World War brought open minds and unformed consciences to Christian schools perceive between the prevailing philosophy of preparedness for war, our selfish nationalism, our widely prevailing "nordic" superiority complex, and an economic system that values profits above personality, and the ideals and principles of the Christian religion, no essential contradiction. The fathers do not see and their blindness is communicated to their children.

19. Quoted in *Religious Education*, Vol. II, "The Jerusalem Meeting of the International Missionary Council," p. 25.

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CHAPTER XI

1. The philosophy of "social Darwinism," expounded, among others, by Galton, Pearson, and Bateson. For a brief statement and trenchant criticism see Harry F. Ward, *The New Social Order*, pp. 89-98.

2. *Inquiry into the Nature and Causes of the Wealth of Nations* (Edinburgh, 1776), of which a main contention was: Let the economic system develop free from restriction by government and it will produce the greatest wealth for the nation.

3. That this "rugged individualism" effected certain real gains may not be denied. It involved, says Stuart Chase, "a healthy revolt from the regimentation and restrictions of feudalism. It took economic power away from prince, noble, and landlord, and gave it to the hustling merchant and manufacturer. It helped to accumulate capital; aided science and technical progress; paved the way for the economy of abundance. It made for a certain

admirable resourcefulness and independence."—*A New Deal* (The Macmillan Co., New York, 1932), p. 61 f.

4. Those interested in a more thorough discussion may consult *Mutual Aid, A Factor in Evolution*, Peter Kropotkin (McClure, Phillips & Co., New York, 1902); *Social Progress and the Darwinian Theory*, George Nasmyth (G. P. Putnam's Sons, New York, 1916); *The Ascent of Man*, Henry Drummond, Chap. VII.

5. The distinguished naturalist, Fabre, declares that he finds in the insect world nothing in the nature of predatory attack upon the acquired possessions of the same species, and no parallel to the predatory wars, and the economic exploitation, of man.

6. E. W. Burgess, *The Function of Socialization in Social Evolution* (The University of Chicago Press, Chicago, 1916), p. 2.

7. Matt. 23: 11. 8. Luke 22: 27. 9. Matt. 25: 31-46. 10. John 13: 35.

11. Why should not the entire industrial and commercial life of men become an institutionalized expression of the basic Christian principle of service? Why should not the high consciousness of serving God and doing one's part in building the Kingdom of God in the earth which is now the sustaining faith of the conscientious teacher and the faithful minister be shared by the manufacturer and the merchant?

12. Cf. Charles Clayton Morrison, *The Social Gospel and the Christian Cultus*, Chap. VI. A contrasting view of the early stages of Christianity is presented in *The Social Triumph of the Ancient Church*, Shirley Jackson Case (Harper and Brothers, New York, 1933). Dr. Case maintains that the Church had its origin in an eschatological hope and in its early practice exhibited less awareness of social conditions and sense of responsibility for social reconstruction than the religion of the Roman Empire.

13. The religion of Jesus did not represent wholly new principles and ideals. The movement of which he was the leader was one that had long been in process in the social and religious thinking of the Hebrew people, to which contributions were made also by other ancient peoples who were struggling to free themselves from the patterns of barbarism and attain to a new and higher order of living. In the Christian movement the passionate longing and

deep-wrought convictions of generations came to a focus in the faith that God was now ready by divine power to usher in the new order, and that Jesus, crucified and risen, was the Messiah, his chosen instrument. The pattern of the new society, while there were many details to be filled in, stood out in bold outline. In the new Kingdom, personal values were to be supreme, all ancient distinctions of race and class were to be done away, love and self-sacrifice expressed in a life of service were to control, and by the power of the Spirit men were to live in fellowship with one another and with God.

14. The contributive attitude regards persons as ends in themselves, representing the supreme values. The possessive attitude looks upon persons as means for increasing one's personal possessions. Not yet has it been driven from the field. Our modern economic order is an acquisitive society, dominated throughout by the profit motive. Although many persons within this acquisitive society have regard for personality and sincerely love their fellow-men they find themselves unwittingly, and in the case of some most unwillingly, enmeshed by the customs, rules, and practices of the prevailing order of exploitation. Many others have failed to outgrow or free themselves from the conception that their fellow-beings are merely pawns in the game of life, objects for exploitation, the means for gratification of utterly selfish ends. Our social order of economic conquest and exploitation, dominated by self-interest, is still a pagan society.

15. The cases are legion of church members, who are accounted devout and honest, who amass fortunes out of the labor of the poor. Scarcely could be found in recent decades a captain of industry, a corporation promoter, a wizard of finance—extreme exponents in practice of our prevailing order of exploitation—who at the same time has not been a member in good standing in some one of the Churches. It must also be said that not so very exceptional have been cases of Church officials and pastors of churches whose budgets have been maintained in part by men and women subsisting on the low level which has represented prevailing industrial wage scales, accepting salaries of eight, and

ten, and in a very few cases, twelve or fifteen thousands dollars a year.

16. Cf. William R. Inge: "The strength of Christianity is in transforming the lives of individuals—of a small minority, certainly, as Christ predicted, but a large number in the aggregate. To rescue a little flock, here and there, from materialism, selfishness, and hatred, is the task of the Church of Christ in all ages alike, and there is no likelihood that it will ever be otherwise."—*Science, Religion, and Reality*, J. Needham, Ed., (The Macmillan Co., New York, 1925), p. 388.

17. Evidence of another sort is seen in the increasing number of children of wealthy parents who are insisting upon earning their own living, and seeking opportunity to make some contribution to society, refusing to be idle beneficiaries of unearned increment. As yet they are not a numerous company, but in the aggregate more than a few: a new generation, persons who have too keen a sense of honor and self-respect to be charges upon society; insisting on meriting the respect of others for what they are and what they do instead of accepting deference merely for what they have; and religiously striving to give more than they get in life.

18. Witness governmental departments of public health, of labor, and of education, and State and municipal playgrounds, recreational centers, sanitariums and hospitals, and numerous other agencies and institutions.

19. Luke 9: 23-24.

20. The class might well undertake the planning of a program of service for members of a local church within such major fields as: (1) *Personal ministry* to—*a.* the sick; *b.* the aged; *c.* the dependent; *d.* the handicapped; etc. (2) *Service to the church* in many needed ways which may be discovered by investigation, interviews, and discussion. (3) *Service to the community* in meeting specific community needs and in co-operation with relief organizations. (4) *Service to institutions*—ways of personal service suggested by the institutions on request. (5) *Service in specific fields of human relationships* such as race relations, economic and industrial relations, and international relations. The program

should be checked against a list of what is now actually being done, and ways and means determined of translating the program into action.

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CHAPTER XII

1. This interpretation of the Kingdom, it is freely recognized, by no means commands unanimity of faith and effort among Christians. There are numerous churches, and individuals in practically all of the churches, who adhere strenuously to the belief that Jesus is returning to the earth in supernatural power in the near future to establish his Messianic rule, and that it is working against God to attempt the redemption of the social and economic order until Christ shall come. The literature of this modern apocalyptic Messianism is voluminous, industriously circulated, and widely read throughout the world.

2. Raymond B. Fosdick, *The Old Savage in the New Civilization*, p. 36 f. See also statement by F. C. S. Schiller, quoted by Gibbs, *The Day After Tomorrow* (Doubleday, New York, 1928), p. 44.

3. Sin, defined in an exact sense, is "wrong done against one's own conscience conceived as the voice of God." Not all wrong can properly be said to be sin. Wrong in the moral sense is a comprehensive term including crime, wrong committed against the State; vice, wrong committed against the laws of the physical nature; sin, wrong committed against conscience conceived as the

voice of God. Cf. Lewis, *Great Christian Teachings* (The Methodist Book Concern, New York, 1933), p. 29 f. But cf. also page 63.

4. Instance the testimony of very many contemporary persons. For example, S. M. Shoemaker, Jr.: "If I am honest I will admit that in my very nature there is a rift, a cleavage, a division. It is Plato's white horse and black horse. It is Paul's flesh and spirit. It is Christ's God and mammon. There is eternal and unending conflict between them, and my soul is the battlefield."—*Realizing Religion* (Association Press, New York, 1921), p. 16.

5. One of the most serious aspects of the present-day situation is the lack of any adequate sense of sin. "Sin" has all but disappeared from the vocabulary of the modern man. With most persons there is no deep consciousness of the will of God as ethical righteousness, personal or social, and consequently little conviction of sin in the violation of the Divine will in an individual or corporate capacity. Conscience speaks in so low a whisper as not to be heard at all in the lives of many individuals and groups. The most grievous sins are committed without compunction of conscience; moral corruption flourishes without community protest.

6. Such a statement does however meet vigorous denial by some, among others by W. R. Inge. Read his provoking essay, *The Idea of Progress*, in *Outspoken Essays*, Second Series (Longmans, Green & Co., New York, 1923).

7. Western civilization has had a longer course in Italy than in any other country. The genius of its people is strikingly demonstrated by the contribution of great Italians to the fine arts and to literature. Their art and architecture, their music and literature, have contributed immensely to the cultural wealth of humanity. The nation has been the home and the center of influence of the most powerful ecclesiastical institution that has ever borne the name of Christian. In recent centuries the physical sciences have flourished. Great inventions, discoveries, and technical advances have been made. Yet today the mass of the people live in ignorance; poverty and want abound; superstition lays its blighting hand upon the minds of multitudes; and liberty and freedom are thwarted by an autocratic political régime.

8. Among the oldest of human civilizations are those of China

and India. Some thousands of years ago their cultures had attained a high level. Art and learning flourished. Yet centuries ago these civilizations became static. Scores of generations have come and gone and today among vast multitudes of their people poverty is more acute; ignorance is more dense; superstition is more deadly; and exploitation is more ruthless, probably than ever before. Within the life of races there seems to be inherent no guarantee of certain progress, and no assurance that the course of advance will not be interrupted by retrogression.

9. Cf. Whitehead: ". . . on the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of slackness a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life."—*Science and the Modern World* (The Macmillan Co., New York, 1925), p. 262.

10. It is to be hoped that religion never again will be as unjust to human nature as it allowed itself to become under the influence of the theological doctrine of total depravity. But religion is called upon to be realistic and scientifically accurate, and these demands require the recognition that the egoistic impulses of men, expressing themselves in the self-defense of forces of exploitation and in the anti-social aggression of corporate bodies, become brutal and ruthless not only in over-riding human rights but in combating by every means in their power all the influences, even those of an ethical religion, which dare challenge or oppose them. Cf. Niebuhr: "The brutal character of the behavior of all human collectives, and the power of self-interest and collective egoism in all inter-group relations . . . make social conflict an inevitability in human history, probably to its very end."—*Moral Man and Immoral Society*, p. xx. Also this: "The dream of perpetual peace and brotherhood for human society is one which will never be fully realized."—P. 21.

11. John 16: 12.

12. "Socialization sets up as the goal of social effort a world in which conflict, competition, and the externality of individuals,

if they do not disappear altogether, will be so diminished that all men may live together as members of one family."—PARK and BURGESS, *Introduction to the Science of Sociology* (The University of Chicago Press, Chicago, 1921), p. 496.

13. Nor is there sufficient reason to hold that these individuals and groups have possessed native endowments superior to those of at least a considerable proportion of their fellow-men. Conditions under which they have lived, influences brought to bear upon them, have been such as to call forth the utmost of which they were capable, while others have lived their lives without effective appeal ever having been made to the depths of their natures. There is no beneficent goal that the human mind is capable of conceiving to which human kind cannot attain. If the forces inimicable to moral, social, and spiritual progress seem discouragingly numerous and strong, let it be realized that never before have the resources of mankind—both the inner resources of intelligence and the external resources of skill, knowledge, and power—been so great as now.

14. The service of the Church is admirably set forth by Charles R. Brown, *The Honor of the Church* (The Pilgrim Press, Boston, 1922).

15. The last one hundred years have seen the rise of a vast number of organizations and institutions representing humanitarian concern and social activity. One of the noteworthy characteristics of the Church has been her willingness to encourage and foster agencies which represent former functions of her own, thus tending to circumscribe her direct service and to make her seem less indispensable. Despite this, there are those who hold that the Church was never more powerful than today in the shaping of public opinion.

16. Contrasts between historical Christianity and the religion of Jesus are set forth somewhat fully in *Jesus or Christianity*, Kirby Page (Doubleday, Doran & Co., Inc., New York, 1929).

17. This is indisputable from the fact established by psychology, that man is a unity. When he acts, he acts with his whole being. His being is one and whether engaging in distinctively religious activities or producing, owning, distributing, the whole self is

concerned. For the gospel to be related to the whole of life means that religion makes its incomparable contribution to an integrated personality; for it to be limited to the inner life results in a divided self. Nor does this mean that the personal gospel is to be minimized or subordinated. It is an indispensable phase of the one total gospel: "The personal gospel must always be both starting point and goal for the social gospel. Starting point because only power from above can give courage and ability permanently to transform a social system into a finer likeness; and goal, because the aim of all our social thinking and planning must be the evolution of a culture in which the individual can be a complete Christian if he wants to be."—VIDA D. SCUDDER, art., the *Christian Century*, Jan. 21, 1931, p. 84.

18. This is the new conviction of the Christian Churches. Cf. the declaration of the Jerusalem Council: "The new concept of education, wrought out by a multitude of students laboring in many fields, constitutes, as we believe, a signal means and opportunity for the extension of the Kingdom of God. As such we would accept it for ourselves and commit it to the Church. . . ."—"The Jerusalem Meeting of the International Missionary Council," Vol. IV, *Religious Education*, p. 186.

19. Cf. Paulsen, *German Education*: "To reshape reality by means of ideas is the business of man, his proper earthly task; and nothing can be impossible to a will confident of itself and its aim. . . . To realize in the actual world a new, higher civilization, and thus to inaugurate a new great epoch of human history, is a matter that lies with ourselves and depends solely on our own earnestness of purpose."—Quoted by W. H. Kilpatrick, *Source Book in the Philosophy of Education* (The Macmillan Company, New York, 1923), p. 223. Reinhold Niebuhr, on the contrary, denies that it is within the power of education to do away with class conflict or basically to reconstruct the social order. See *Moral Man and Immoral Society*, 212 ff.; also Introduction, pp. xii-xxiv.

FOR SUPPLEMENTARY READING AND STUDY

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- Royce, Josiah, *The Hope of the Great Community*. The Macmillan Company, New York, 1916. Chap. III, The Hope of the Great Community.
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